

Xavier's American brothers

Americans generally look upon the Jesuits as educators. To many it is a surprise that they are also missionaries, and on a large scale. Over five thousand Jesuits are on the missions, more than one-fifth of them Americans. Jesuit missionary activity is highlighted this month by the Silver Anniversary of our sister publication, *Jesuit Missions*. In 1926, when a staff of two began to prepare the first issue, there were already 175 American Jesuits on the missions. Today, there are 1,022. More than 50 million people now depend on these priests, scholastics and brothers for the good news of Christ, for ready access to the channels of redemption. A string of missions that almost encircles the globe includes a missionary school system of impressive size: one university, eleven colleges, twenty-six high schools and four seminaries, plus hundreds of elementary schools. The number of missions has grown from six in 1926 to sixteen now. Eight American Jesuit Provinces supply the men, and *Jesuit Missions*, called the "modern *Jesuit Relations*," is their national voice. From the headquarters of the American Jesuit Missionary Association, 45 East 78th St., New York City, each month's issue brings stories from Jamshedpur, Yap, Baghdad, Yoro, and even stranger places. For twenty-five years, *Jesuit Missions* has narrated the hidden martyrdoms of daily sacrifice and even some blazing martyrdoms of blood. This monthly also represents Canadian Jesuits, who have missions in India, China and among the Canadian Indians.

... to the ends of the earth

Sunday, October 21, is Mission Sunday. In Catholic churches all over the world, special prayers and sermons will mark the one day in the year when we unite to recognize the fact that the truly Catholic horizon is not merely parochial, or diocesan, or national, but universal. Each of us is his brother's keeper, most of all when there is question of aiding his eternal salvation. Characteristically, Americans have been generous givers to the missions, though not yet, by any means, comparably to other and poorer nations, allowing for relative standards of living. This year, when Europe is still struggling to maintain bare existence and some great Catholic nations are cut off behind the Iron Curtain, a special need of American generosity is manifest. With so many appeals reaching us these days, it may be useful to suggest a pattern of mission giving that will meet the situation without being too onerous. Here it is: 1) join and support the Society for the Propagation of the Faith, the Pope's own mission-aid society, which holds primacy over all others; 2) make your Mission Sunday contribution special and generous; 3) choose a favorite missionary endeavor, of one or other American missionary society, and make an occasional contribution. If your purse is as large as your heart, widen your interest to include several missionary groups. This suggestion does not seem excessive. It is, beyond doubt, the practice of many American Catholics already. Others can make

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adaptations, plus or minus, to suit their means. The burden and the privilege of "teaching all nations" is one we all share, in differing degrees. Those of us who are not missionaries should consider it a point of honor to guarantee the men in the field the means to make their sacred apostolate effective.

That Wallace report

Readers of the daily press may not be finding out very much about what is going on in October, 1951. If the Government, "for security reasons," tightens up even further on news releases from Federal agencies, as the President has ordered, they may learn even less. As a consolation prize, we are getting an interesting course in events that took place five, ten and fifteen years ago. Take the Wallace mission to China of early 1944 (AM. 10/6, pp. 7-8). Louis Budenz "answered" Joseph Alsop by saying that General Wedemeyer was not *known* to be anti-Communist in 1944, so Mr. Wallace's having suggested his name meant nothing. Now if he had mentioned Maj. Gen. Claire L. Chennault... On October 6 Mr. Alsop revealed 1) that he himself had typed Wallace's cables; 2) that Wallace, with Mr. Vincent's "concurrence," had suggested Chennault; but 3) that Alsop, who was personal adviser to Chennault, had dissuaded them. And for the record, since Henry Wallace is making something of a comeback, *The Forrestal Diaries* (N. Y. *Herald Tribune*, October 1) charged him with wanting to give the atom bomb to Russia in 1945. On October 4 the "Trib" published Wallace's statement on that one: "This is a lie... there was a leaking liar in the Cabinet..." Whew! Forrestal diaries, next the Vandenberg diary—the fur is sure to fly this fall. How much more excitement can a punch-drunk public stand? The wind-up of the National League pennant race was hysterical. The world series, though something of an anti-climax, prolonged the fever. Now it will be one investigation after another, with only sixty-one shopping days left until Christmas...

Jessup's loyalty

The hearings being conducted by a Senate Foreign Relations subcommittee on the fitness of Dr. Philip C. Jessup to be a member of the United States delegation to the UN did not go so well for arch-antagonist Senator Joseph R. McCarthy (R., Wis.). As the in-

vestigation approached its third week on October 10, no one of the subcommittee's five members seemed particularly impressed by the Senator's charges that Dr. Jessup has had "an affinity for Communist causes." Nevertheless, confirmation was in doubt. Though the accusations had been answered in one way or another, the violence of the attacks on Jessup, especially by Harold E. Stassen, former Governor of Minnesota, has made him "controversial." Stassen's attack was based on the contention that Dr. Jessup had participated in a "pattern" which ultimately led to the downfall of Nationalist China. A sample Stassen charge: the late Senator Vandenberg's diary would prove that Jessup favored cutting off military aid to China at a White House meeting on February 5, 1949. Publication of the passage in question gave no indication that Jessup was even present at the meeting. On October 10 Secretary Acheson attested to Jessup's absence from the White House discussion (he was in New York Feb. 5), that it was he himself who supported a proposal to curtail aid to China on the advice of our military men. Jessup's previous UN record has been good. His firmness in the face of the usual Russian tactics during the Big Four meetings in Paris last spring was commendable. Such tangible evidence should count in determining his fitness.

Picket-lines and the public

Most union men would rather be caught dead than crossing a picket-line. That attitude was born of many bitter experiences in the past, which taught workers that unless they fought other workers' battles they would surely lose their own. All this is understandable and a great source of strength to organized labor. But the union tendency to regard all picket-lines as sacrosanct is also a source of great abuses, as has been most recently shown on the new atomic installations at Paducah, Ky., and across the Ohio River at Joppa, Ill. During a two-week period, from September 17 to September 30, work was interrupted on these high-priority plants no less than six separate times. Together with other stoppages over the past nine months, these interruptions cost a total of 17,000 man-days of labor. None of this tragic betrayal of duty—were Communist-dominated and not anti-Communist AFL unions involved, it might be called "traitorous" be-

trayal—would have occurred had the union men involved discriminated between a just and an unjust picket-line. Though distinctions of this kind do not come easily to trade unionists, it is essential to a morally sound use of the right to picket. If a union is engaged in an unjust strike, the picket-line which is used to enforce it is a plain fraud and deserving of no respect whatsoever. By honoring it blindly, unionists are simply bringing all picketing into public disrepute. In many cases they are also encouraging a lot of petty dictators and minor demagogues who are at once a disgrace to organized labor and a godsend to its enemies.

Egypt adds fuel to a Near East fire

As an embarrassed British Labor Government tried to fend off the criticisms of the Conservative press over the evacuation of Anglo-Iranian's refinery at Abadan (AM. 10/13, p. 35), Egypt renewed her agitation to get rid of British troops. Speaking before a receptive Parliament on October 8, Egyptian Premier Mustafa Nahas Pasha demanded: 1) abrogation of the Anglo-Egyptian treaty of 1936, which gives Britain the right to guard the Suez Canal; 2) approval of a decree which would make Farouk the first King of Egypt and the Sudan; and 3) dissolution of the accord of 1899, which put the Sudan under joint British and Egyptian administration. Just as in Iran, the factors bringing the Egyptian crisis to a head are twofold. There is a genuine nationalism, which is being used by the small, wealthy and inefficient ruling class to distract popular attention from the real causes of the people's wretched poverty. If Britain yields, it will serve to confirm an impression growing throughout the Middle East since the Iranian oil dispute that international agreements are not worth the paper they are written on. Egypt's demands also come at an awkward time from the point of view of the Atlantic Pact nations. As Nahas Pasha was speaking, British, French and U. S. military leaders were actually discussing in Paris a Near East defense organization involving Egypt. According to this plan Egypt would join as a full partner with the United States, Britain, France and Turkey to defend the Near East. On October 10 Secretary Acheson, throwing U. S. support behind the British, expressed the hope that these defense proposals would provide "a sound basis for agreement" in the Anglo-Egyptian dispute. If the 1936 treaty must be torn up, some such substitute must be found lest the Near East become a power vacuum.

U. S. Jews and Palestine policy

The thirteenth instalment of *The Forrestal Diaries*, published in the N. Y. *Herald Tribune* for October 10, brought into the open the great concessions of the Truman Administration to American Jewish pressure in favor of Palestine. Secretary Forrestal recorded his efforts in late 1947 to "lift the Jewish-Palestine question out of politics." Postmaster General Hannegan wanted President Truman to make a statement on Palestine policy, urging that 150,000 Jews be admitted

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there. Why? Because American Jews had made heavy contributions to the National Democratic Committee and such a statement would have "great effect in the raising of [party] funds." Mr. Forrestal urged the President, Secretaries Anderson and Byrnes, Senator McGrath and others that the United States should deal with the Middle East in terms of U. S. interests, instead of using our Palestine policy to fill party coffers and line up Jewish votes, especially in New York, Pennsylvania and California. He got nowhere. Mr. Byrnes was pessimistic about extricating the issue from politics because Senator Taft himself "followed [Rabbi Abba Hillel] Silver on the Palestine-Haifa question." The *Christian Century* for September 19 published one of the very few warnings to appear in the American press—"Is Israel a 'Natural Ally'?" by William Ernest Hocking. Our Palestine policy has been a scandalous example of subordinating the interests of the United States to what Governor Dewey, in talking to Forrestal, called "the intemperate attitude of the Jewish people."

"Tell them I'll not be there"

Speaking of congressional investigations, said the Thoughtful Observer, dropping into our office after a too-long absence, I was very much interested in the reasons given by Prof. Hugh J. Tallon, in your October 13 Feature "X," for non-attendance at the parish rosary. The same reasons, which have, no doubt, after their fashion, a certain cogency, would apply to the block rosary. But I am much more interested, said the T.O., in one reason which Professor Tallon failed to give. It is a reason which can hardly have escaped a professor of sociology in these days when one of the more notable social phenomena is the number of congressional committees that, with or without the benefit of television, are investigating practically everything and everybody. No one in his right senses, continued the T.O., will risk being haled before one of these committees to explain behavior on his part closely resembling a following of the Communist party line. Let me say, therefore, that Professor Tallon, in all fairness to his public, should have drawn attention to certain recent headlines in the *Daily Worker*. In the October 5 issue a prominent headline reads: "Furriers Urge Attendance at Prayer Meetings for Peace." The Furriers, I need hardly explain, is a Communist-dominated union. On October 7 the *Worker's* front page screamed: "N. Y. Vigils Seek Peace Action by Truman." On Monday, October 8, reporting on the party's Sunday devotions, the *Worker* announced: "9,000 at 3 N. Y. Meetings Pray for Korea Peace Now." Well, concluded the T.O., there you are. One of the chief purposes of the parish and block rosaries is to pray for peace. And so long as *any* coincidence with the Communist line—like opposition to Lend-lease or the peacetime draft of 1940, or criticism of Franco or Chiang Kai-shek—is made prima facie evidence of Communist sympathies, I fear that I must say my rosary for peace in private.

HOW MANY CAPITALISTS?

Wall Street being in the stock-selling business, the new president of the New York Stock Exchange, George K. Funston, figures that it's about time the brokers find out, in a scientific way, just how many customers they have. Only when trustworthy figures are available can the members of the Exchange go intelligently about the business of broadening the ownership base of American business. That is a goal which is not merely conducive to the well-being of stockbrokers, but also, many people strongly believe, to the well-being of the country. The way to guarantee the survival of capitalism, they argue, is to make as many people as possible capitalists.

Leaving aside for the time being the general question of what makes a capitalist, together with the more specific query of whether ownership of a few shares of stock in Standard Oil or U. S. Steel elevates a machinist or a school teacher to the capitalist ranks, one can only very heartily commend Mr. Funston's initial project as the new president of the Exchange. Though the statisticians have given us over the past twenty years an increasingly exact picture of the economy, their efforts in the field of stock ownership have stopped far short of scientific accuracy. The number of stockholders has been variously estimated at from five or six million all the way to twenty million. The study sponsored by the New York Stock Exchange, which will be made by the Brookings Institution, should cut this margin of error considerably.

If it is to be of much worth, however, especially for students of income distribution, the Brookings undertaking must strive to find out how many *families* as well as *individuals*, own stocks. It is entirely possible that fifteen or sixteen million individuals are today stock owners—especially after all the stock split-ups since the war—but that no more than ten million families are in the "capitalist" class. It is also essential to estimate the *size* of the individual and family holdings. Even if twenty million families owned stocks, the ownership of U. S. corporations might be much too heavily concentrated for the good of our society.

Some years ago the National Association of Manufacturers indicated that there were fourteen million stockholders in the country and thought that this showed a healthy state of affairs. Perhaps it does, but before coming to any definitive conclusion, we ought prudently to inquire about the manner in which stock ownership is distributed among these fourteen million people. Figures published by the Securities and Exchange Commission indicate that about sixty thousand people receive fifty per cent of all dividends paid by American business. That leaves only fifty per cent to be divided among the other 13,940,000 capitalists, assuming that the NAM estimate is correct. That would seem to suggest that though the ownership of any single large corporation is widely dispersed, the ownership of stocks generally is not.

To these questions the Brookings study may next year furnish significant answers. B. L. M.

WASHINGTON FRONT

Never before in this observer's memory has there been so much political gossip and conjecture in Washington so far in advance of a Presidential election campaign. Part of this sudden flurry of prediction and counter-prediction has been due to the determined efforts on the part of some Republican Governors to capture General Eisenhower for their own party, as was shown at the Governors' Conference at Gatlinburg, Tenn., two weeks ago.

These efforts, in turn, obviously stem from the desire of these same Republican Governors, along with a small but compact group in the Senate and House, to keep the Republican nomination next year from falling by default into the hands of Senator Taft.

Another factor in all the political hoop-de-do this early in the game has been keen speculation on the position to be taken by the Southern Democrats. Will they go along with Truman? Would they vote for Eisenhower on a Republican ticket? If so, what would this do to large areas of Republicanism in the North, especially the Midwest? Nobody knows the answers to these questions, but there's no harm in speculation, is there? The answer is, no.

An attempt was made to crystallize this speculation into something concrete by starting a movement to which its author, Senator Karl Mundt, gave the significant name of "Realignment." The theory behind the move is that most Southern Democrats are more like Republicans than Democrats anyhow, so why not invite them to "realign" with the conservative Republicans into a new united party North and South? This would have the double effect of winning over most of the South and at the same time of ridding the party of its troublesome "liberal" wing, which would presumably mosey over to the Democrats. The idea is that the losses in the North would be more than offset by the gains to be made in the South.

Theoretically, there is much to be said for Mundt's plan. Most Southern Democrats are that only because they happen to run for office in the South; anywhere else, they would be Republicans. But the plan ignores the political realities, and both parties have largely sidestepped it: the Republicans, because they prefer the present cosy arrangement by which the Southerners always vote with them on domestic issues against the President; the Southern Democrats, because they expect that, no matter what happens to the Presidency, they will still have control of the Senate, and with that, the chairmanships of all important committees.

The situation is fraught with all sorts of political unknown quantities. That is why, at this early date, the capital is thinking and talking as if the Presidential election were just upon us, doing so, perhaps, at the expense of the general good.

WILFRID PARSONS

UNDERSCORINGS

The Catholic Information Society, 214 West 31st St., New York 1, N. Y., which has distributed millions of pamphlets written for the non-Catholic mind, applies modern business methods to the apostolate. Detachable post-free business-reply cards incorporated into the back cover of special pamphlets, offering a free and complete course of instruction by mail in the Catholic religion, brought 711 applications in the first twelve weeks. Display and classified ads announce the free instruction course in newspapers and magazines, and hundreds of outdoor billboards across the nation will soon carry the same message by means of colored posters.

► An active spiritual sodality for the physically inactive is the League of Shut-in Sodality, under the direction of Very Rev. William Boyd, Box 983, Rapid City, South Dakota. *Seconds Sanctified*, bi-monthly magazine of the League, is edited by Miss Mary Ellen Kelly of Marcus, Iowa.

► Grailville, Loveland, Ohio, training center for young women lay apostles at home and abroad, has been affiliated with the Catholic University of America as a community college. There are one- and two-year programs, plus shorter introductory courses; a special school prepares American girls for apostolic service in foreign missions.

► The Protestant minority in the Province of Quebec, Canada, will receive this year from the Provincial Government well over \$3 million for building and extending Protestant schools. Catholics do not receive the same fair treatment, however, in Provinces where they are the minority. M. Onésime Gagnon, Quebec Provincial Treasurer, according to an NC report of Oct. 6, expressed the concern of Catholics at the annual convention of the provincial Association of Protestant School Boards of Quebec. "Can you wonder," said M. Gagnon, "at the concern, even the indignation, which we feel regarding the treatment meted out in other parts of the country to the French-Canadian minority, which is denied the rights and privileges which, in this Province, we freely extend to our Protestant fellow-citizens?"

► The Most Rev. Bede M. Hess, O.F.M. Conv., observed the golden jubilee of his religious profession Oct. 17 at St. Anthony-on-Hudson, Rensselaer, N. Y. Fr. Hess, a native of Rome, N. Y., is now serving his third term as Minister General of the Friars Minor Conventual.

► Newest *Messenger of the Sacred Heart*, to be published in Japan, will bear the title *Jesus no mi-Kokoro no Sito*. The world-wide *Messenger*, organ of approximately 40 million associate members of the League of the Sacred Heart, now has 58 separate editions published in 33 different languages. There are 6 million League associates in America, 4,000 in Japan. R.V. L.

Does Congress really want private medical schools?

In a mysterious maneuver, the Senate on October 4 defeated, 42-23, the so-called Pastore amendment to S. 337 and then sent it back to committee.

S. 337 is a bill to bolster health education through Federal aid (Am. 10/6, p. 1, where "\$1,000" should have read "\$2,000"). There is rather general agreement on the need for Federal assistance. The nation's medical schools alone require something like \$40 million (beyond tuition) merely to survive. Their costs have gone sky-high because of inflation and constant improvements in expensive techniques.

A good index of the impossibility of getting any such sum from private sources is the experience of the National Fund for Medical Education, of which Herbert Hoover is chairman. The National Fund, aiming at a total of \$5 million with which to assist medical schools, has collected only about one million in nearly two years. Mr. Hoover and his colleagues agree that a very large part of the money needed must come from public funds. They support Federal aid.

Thirty-five of our seventy-nine medical schools already rely on State and local taxes. The forty-four private, nonprofit institutions constitute the chief problem. Some of them enjoy relatively large endowments. The fact remains that three-quarters of them have been running into serious deficits. Their plight is worsening. Private gifts, because of high taxes, are dwindling. Costs, meanwhile, are skyrocketing.

It is generally agreed, moreover, that the rate at which we have been producing physicians, dentists and nurses is below par. The nation faces serious shortages in health personnel. In some places the shortages are already acute. The needs of the armed services and of civil defense will probably create very severe vacuums in health facilities. How soon they will appear no one can predict.

This dual problem—the financial undernourishment of present institutions and the need of increased personnel—should have been tackled right after the war. It got bogged down in the controversy over compulsory health insurance. In the spring of 1949 the Senate drew up a special bill to grant \$500 per student (less than one-fourth of the cost) to medical schools to help cover operational expenses, a bonus of \$500 per student for enlarged enrolments and \$5 million a year for capital expansion. (The bill made provision, at lower figures per student, for dental and nursing schools.) With bipartisan support and the approval of the health-education professions—including the American Medical Association—the bill passed the Senate without a dissenting vote. Although amended to meet objections, it raised a storm in the House. On June 19, 1950, after the AMA had turned against it, the bill was defeated in committee by one vote.

In February of this year, S. 337—amended to satisfy

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the criticisms of eighteen professional associations, including those of American medical and dental schools, and the Catholic Hospital Association—received preliminary bipartisan approval in the Senate. Then, late last month, the Committee on Labor and Public Welfare made a radical change. It lowered the grant per medical student to \$200 and increased the bonus for increased enrolments to \$2,000 per student.

This Russell-Kerr amendment was adopted to please Southern Senators, who felt the great need in the South was for larger enrolments. When Senator Pastore introduced it two weeks ago, enough Southern Democrats and Northern Republicans (still professing allegiance to the "principle" of Federal aid) raised serious objections to this and that provision to overwhelm the little band of proponents.

Are those who can always find some reason for defeating this bill serious about trying to save private medical, dental and nursing schools? Aren't they the same Senators who profess to be alarmed at "government control"? Their inaction on S. 337 helps undermine the one chance private health institutions have of surviving. State-supported schools will survive and grow and multiply because they already are "government controlled." If that is what the Senators want, why don't they say so, instead of pretending to be so concerned about private enterprise in the field of health?

Are taxes curbing investment?

One of the reasons—perhaps the chief one—why Congress is about to pass an inadequate revenue bill is that taxation is supposed to have reached a point where it is discouraging investment and risk capital. If pushed beyond that point, so the conservatives argue, the Government will run head-on into the law of diminishing returns. Higher tax rates will raise less, not more, revenue because as investment declines, frightened away by forbiddingly high taxes, so will corporate and personal incomes, which are the chief source of Government revenue.

No man in control of his senses doubts that excessively high taxation can kill the goose which lays the golden eggs. But what is excessively high taxation? Are present tax rates too high, especially in the dangerous circumstances in which we live? Is the tax collector sending risk capital to the cellar and discouraging investment? Let's have a look at the record.

During the six postwar years ending last December, American business spent \$109 billion on plant and equipment. Here are the figures, compiled by the

U. S. Department of Commerce and the Securities and Exchange Commission, for the past three years:

1948	\$19.23 billion
1949	18.12 "
1950	18.60 "

This year business spending will break all records, coming very close to a fabulous \$25 billion.

Admittedly, a significant part of business spending during the latter half of 1950 and throughout the current year is directly attributable to the defense program and to Government pressure and aid for expansion. No similar artificial element, however, sparked business outlays in the preceding years. The point to bear in mind is that all this unprecedented investment has occurred at a time when corporate income taxes have been running at levels which a quarter-century ago would have been considered prohibitive.

Where is the money coming from?

Most of it is coming from the corporations themselves, from depreciation allowances and retained earnings. Take 1948 as a fairly typical year. The Securities and Exchange Commission, in a study that covered most of the important companies, found that as a group they obligated a total of \$25.9 billion in 1948, of which \$17.3 billion was earmarked for plant and equipment. They paid for this as follows:

Retained profits	\$12.5 billion
Depreciation funds	5.5 "
Net issues of stocks	1.2 "
Net issues of bonds	4.8 "

The rest of the money was borrowed from banks or acquired in sundry other ways.

If the funds raised from investors through sales of stocks are alone regarded as risk capital, then risk capital obviously played a very minor part in the post-war expansion of business. In a good many cases it seems true that people in high-income brackets have lost their zest for risk-taking. If the risk pans out, they have to hand over most of their profits to Uncle Sam. On the other hand some rich men who have been living comfortably on invested income have started small businesses because only by adding a salary to their incomes can they maintain their mode of living. In such cases high taxes have actually encouraged risk-taking. The over-all figures may possibly be misleading. Thousands of new businesses have been started these past six years, many of them by former servicemen, and in most instances the capital put up has been real risk capital.

To answer the question posed above, it is clear as day that high taxes have not so far discouraged investment. They have had some negative influence on individual risk-taking, but exactly how much is hard to say. The fact to keep in mind is that, from whatever source they have been derived, American business has ample resources to expand and is willing to use them. If business is today retarded in its ambition to grow, the reason is shortage of materials, not of money. Congressional concern about discouraging risk capital therefore seems to be premature.

Steelworkers' seminar on human relations

Nothing will contribute more to a creative future of mankind, said Dr. Milton S. Eisenhower, president of Pennsylvania State College, addressing the United Steelworkers of America, CIO, than "organized groups truly exemplifying the concepts which underlie the whole fabric of our democratic society." The occasion was the opening, on October 7, of a four-day "Seminar on Human Relations," conducted by the Steelworkers in cooperation with the college.

Leaders in the field of intergroup and race relations were invited to address the seminar. Their purpose was to assist the union's Committee on Civil Rights in forming a working plan whereby every one of USA's 1.1 million members could be brought to do his part in helping to eradicate from the North American scene the grave disorders created by discrimination and prejudice. This momentous move on the Steelworkers' part was based upon a three-fold conviction, already familiar to AFL and CIO alike: that human relations should be a matter of enormous and common concern; that something practical *can* be done about their improvement; and, finally, that the trade unions themselves carry a distinct responsibility toward the welfare of the nation and of society as a whole, above and beyond their purely professional functions.

The conduct of the seminar showed how seriously this sense of responsibility was taken. In his opening address, the Steelworkers' president, Philip Murray, sounded a note of hope for friendly collaboration between management and labor in the development and execution of the program. This note was later repeated when the seminar listened to a plea from E. Earl Moore, vice president of the United States Steel Company, for a sound human-relations program. Significant, too, was the prominence given by speakers to the absolute need of basic moral and religious values, if the program is to face the realities of men's consciences and men's motives. The participants listened with noteworthy enthusiasm to the several religious leaders, Catholic, Protestant and Jewish, invited to address them.

Meaningful, again, was the resolve, continually emphasized and elaborated, not to be content with mere top-level assertions, but to bring the proposed human-relations program down to the level of every local unit. The union should exemplify in its daily operation every one of its high-sounding principles. It should likewise strive to transfer its own human-relations policy into the life of every community, into the lives of each of the 16 million families with which it has contact.

By this "pilot project" the Steelworkers have started to mobilize an immense power for social justice not only in the nation, but in the life of the entire free world as well. It is the Steelworkers' hope that the international free trade union movement numbering some 50 million members, may follow their example.

Postscript to the China Story

Vincent S. Kearney

FROM 1939 until a year or so ago a pro-Chinese Communist cabal of free-wheeling writers has succeeded in thrusting its dogmatic opinion down the collective throat of an unsuspecting American public. The Stronges, the Smedleys and the Snows so popularized their explanation of how China "became" Communist that anyone rash enough to question it was immediately put down either as a dyed-in-the-wool reactionary or as abysmally ignorant of the aspirations of the Chinese people.

In discussing China, ideologies were to be dismissed as inconsequential froth on the surface of ineluctable social, economic and political forces in Asia that could not be thrust back. The "revolution" which eventually overthrew the Nationalist Government of Chiang Kai-shek was the inexorable result of an "objective situation" and the United States could do nothing but recognize it.

It is estimated that during the past dozen years forty-two major books on China have been published. Of these thirty-one argued this "liberal" interpretation. Owen Lattimore acclaimed their "distinguished" authors in the *New York Times* on June 22, 1947:

From Edgar Snow's *Red Star* to Theodore White and Annalee Jacoby's *Thunder Out of China* the list of names is distinguished. It is noteworthy that the recent and current trend of good books about China, well documented and well written, has been well to the left of center.

Of the remaining eleven books, two straddled the fence. Only nine, presumably neither "well documented" nor "well written," took the anti-Communist side.

These nine had little chance for publicity because the "liberals" had also gained a stranglehold on the book-reviewing field. In two incisive articles in the *American Mercury* Ralph de Toledano recently presented a breakdown of reviews over this period in three journals of most importance to the book trade. The *New York Times Book Review*, the *Herald Tribune Book Section* and the *Saturday Review of Literature* offered seventy-three reviews sympathetic to books plugging the Chinese Communist cause. Only seven were anti-Communist, twelve non-committal.

The *Times* review of Owen Lattimore's tear-jerker, *Ordeal by Slander*, provided the classic example of how the inner circle worked. The book praises John K. Fairbank's organization of the author's defense. Yet whom did the *Times* enlist to review the book? Mr. Fairbank. This is a procedure at which scholarly circles would normally raise critical eyebrows. In the *Herald*

Taking as his springboard the recent publication of Benjamin I. Schwartz' *Chinese Communism and the Rise of Mao* (Harvard Univ. Press. \$4), Father Kearney offers some reflections on the Chinese debacle. He notes the success of pro-Communist writers in deceiving the American people about Chinese communism, and draws attention to some rather unpublicized factors in the collapse of Nationalist China.

Tribune we find that when Mrs. Owen Lattimore favorably reviews a book by Nym Wales (Mrs. Edgar Snow), Mr. Snow soon returns the courtesy by favorably reviewing Lattimore's *Situation in Asia*. From 1945 to 1950 Lattimore's "distinguished" authors appear continually in the book-reviewing columns of these two journals, reviewing each others' books.

The MacArthur hearings, coming on the heels of Senator McCarthy's charges, brought to a head the question of whether we "lost" China through the deliberate efforts of left-wing "intellectuals." Many believe that, by misleading public opinion and misguiding officials in Washington, they had succeeded in sabotaging our China policy. Books upholding this thesis, of which Freda Uteley's *The China Story* has perhaps been the most successful, are finally getting a hearing.

Yet Miss Uteley's volume, impressive though it is, itself raises a serious question. Is it not just as easy to unbalance history in the opposite direction? Communism did not, it is true, come to power in China merely because it provided the only solution to the country's socio-economic ills, as the left-wingers made out. On the other hand, to attach the entire blame for the China debacle to a State Department "taken over" by a corps of leftist sympathizers vastly oversimplifies a complex problem. Those who believe Chinese communism rose to power at least partly through the weaknesses of the Chiang regime should not be written off as pro-Communists. As a matter of fact, as was revealed only on October 8, the late Senator Vandenberg, on February 5, 1949, wrote in his diary that "Chiang and his National Government may well be on their last legs. They probably will collapse in the near future" (*New York Herald Tribune*, October 8, 1951). Vandenberg at that time wrote that U. S. responsibility for Chiang's fate had been exaggerated, and that the danger of further U. S. aid falling into the hands of the Chinese Communists was well founded. He opposed cutting off further aid, but for different reasons.

What has been lacking in the China controversy, particularly in the world of books, is a solid scientific approach to the history of Chinese communism. Benjamin J. Schwartz's recent *Chinese Communism and the Rise of Mao* provides such an approach. This book may usher in a third trend—that of a better rounded-out and better balanced analysis—in the treatment of communism in the Far East.

Mr. Schwartz points out two pitfalls to be avoided.

1) It is a mistake to suppose that the group which

has seized power in China is simply making articulate the voice of the masses. While Schwartz never concerns himself with identifying schools of thought, this is obviously the error into which the pro-leftist sympathizers have fallen. 2) It is equally a mistake to conclude that China's Red masters have always been totally alienated from the masses of the Chinese people. This seems to be the "rightist" assumption.

The first opinion errs in ignoring the extent to which China's rulers have fallen heir to a foreign ideology. The second forgets that these men are, after all, Chinese, and that they cannot completely escape the environment from which they have sprung.

There can be little doubt that the present Communist rulers in China have risen to power by addressing themselves to the immediate felt needs of the peasant millions of China. To leap, however, from this fact to the conclusion that they are the embodiment of the aspirations of the Chinese people and that they will automatically continue to express the needs and aspirations of the masses is to construct a myth designed to sanction in advance all their future activities (p. 3).

If by the "aspirations of the masses," Schwartz warns, we mean that it is the leaders who know what is best for the people and that what they are really doing is identifying their own aims as those of China's peasant millions, then "let us say so and not indulge in sentimental rhetoric." By the same token let us not make the mistake of going whole hog in the other direction and treating the Chinese question as though the country's internal conditions had nothing to do with the eventual success of the Communists. On the face of it, this is most unlikely.

Communism has had a thirty-year history in China. It had its inception in ideological roots abroad—in Russia. Yet it found its success in an *exclusively Chinese variation of a familiar Marxist-Leninist theme*. After a series of shifting party lines dictated from abroad during this thirty-year period, it was Mao Tse-tung who finally conceived the strategy which won success for the movement.

Stalin's strategy was based on an attempt to cooperate with and later to overthrow the Kuomintang. Chiang Kai-shek, however, refused to play the role assigned to him and the Communist party soon found itself out in the cold. Stalin erred in thinking that from thousands of miles away he could manipulate a political machine whose leaders were just as astute as he.

Trotsky called for "an independent Chinese proletarian party." The Kuomintang was bourgeois, whereas the "proletariat must be allowed to lead the masses unencumbered by ties to this treacherous partner." Yet every Kremlin-inspired attempt throughout the thirty-year history of the Chinese Communist movement to organize "an independent Chinese proletarian party" came a cropper.

It was natural for both Trotsky and Stalin to discount the peasantry in the plans they outlined for China. Pre-Leninist Marxism did not consider the peasantry a creative force in human history. Though Marx portrayed the rural worker as a victim of "feudal society," the peasant could not be the real agent of the overthrow of feudalism. After the peasant uprisings which swept across Russia in 1905, Lenin became convinced that the peasantry was a force which could be exploited but "only to the extent that it had its basis in a city proletariat." The peasantry could be weaned from its "petty bourgeois mentality" only when led by the urban workers.

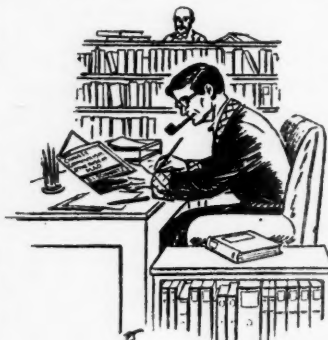
China's Communist leader forsook this Leninist theory. In marked contrast to Stalin, Mao Tse-tung ignored the Kuomintang. (It would seem to follow from this that the Marshall mission to China and the effort to force a Nationalist-Communist coalition really had little effect on the success of the Communist movement in China. Mao's

strategy was not to infiltrate but to circumvent the Kuomintang). Unlike Trotsky, he bypassed the urban workers until he was able to secure effective control over China. He was successful because he concentrated on the Chinese peasant, whose aspirations he could understand and exploit, coming, as he did from peasant stock himself.

The achievement of the Chinese Communist party gave the lie to Marxism's basic dogma that a Communist party had to have an urban proletarian base. Therefore, argues Schwartz, the success of the movement in China under Mao marks a step in the disintegration of traditional Marxism. Furthermore, it means that the precise turn events took in China, no matter how much the Kremlin might claim credit for it, was neither anticipated nor planned by Moscow.

The specific features of Mao's strategy were crystallized during the course of his experiences at Hunan during 1926-27. In the report of the Chingkanshan Front Committee he submitted to the Central Committee in 1928, Mao posited five conditions as necessary to the maintenance and development of separate armed Soviet bases in China. Mr. Schwartz summarizes them thus:

The first condition is the existence of "a strong mass base." Although it is not specified, the mass base is, of course, to be a peasant mass base. The peasant masses are to be won by a program of land reform designed to satisfy the basic grievances of the bulk of the peasantry within the areas under Communist control. The second condition is the existence of a strong party, that is, of a party leadership along the lines prescribed by Lenin. The third is the existence of a strong Red Army for, in an environment in which military power was decisive, a Soviet base could survive only by possessing its own military force. The fourth condition is the control of a strategically located territorial base, and the fifth condition is that the area be self-sufficient enough to maintain its own population (pp. 189-90).



Thus Mao had the common sense to recognize the revolutionary potentialities of the Chinese peasant. He also had the intelligence to realize that in a country where authority was at best precarious, Soviet bases could flourish only where the power of the state was weakest—in the countryside.

By V-J Day, before the controversial question of U. S. aid to Nationalist China ever arose, Mao's strategy had won for him 15 per cent of the territory of North China (exclusive of Manchuria) with its population of 116 million people. That historical fact poses a question. (Is there anything the United States could have done, short of actually sending troops into China—which American public opinion at the time would never have countenanced—to crush the Chinese Communist party?)

Maoism, it is true, proved that a successful Communist revolution could be based directly on the peasantry. To what extent, however, is Mao's truly a peasant party? In a word, are the pro-leftist sympathizers of Chinese communism correct when they say that the regime has the full support of the Chinese people? To this question Schwartz answers:

It would be a grave error to assume that once having achieved power, the aspirations or intentions of the Communist leaders would necessarily be determined by their peasant background or by the interests of the peasantry. The Chinese Communist party under the leadership of Mao Tse-tung has been, I would suggest neither "the vanguard of the proletariat" in the Marxist-Leninist sense, nor a "peasant party" in the Marxist-Leninist sense, but an élite of professional revolutionaries which has risen to power by basing itself on the dynamic of peasant discontent (p. 199).

While Maoism is a heresy in theory, there is no guarantee that it will become a heresy in action, that the Chinese Communist party will claim a measure of independence from the Kremlin.

Whatever the nature of his acts, Mao Tse-tung is a man committed to the Marxist-Leninist-Stalinist tradition. However anxious he has been in the last few years to prove that he is an innovator within that tradition, he is equally eager to prove that his power is legitimately based on terms of that tradition, that he is, as it were, in line of apostolic succession (p. 117).

The Chinese Communist leaders are convinced Marxist-Leninists. The party, in accord with its Hegelian-Marxist faith, believes itself to be the chosen instrument of history, whose mission it is eventually to lead China down the road to an industrialized socialism. The Leninist theory of party organization still obtains. Above all, China's Red regime is totalitarian, believing itself to be the ultimate arbiter of every phase of Chinese life. Hence the essential elements of Marxism-Leninism form the core of Chinese communism in spite of its Maoist framework. Solidarity of belief with the Kremlin is a force which cannot be overemphasized in any estimate of Chinese communism.

The value of such a book as *Chinese Communism and the Rise of Mao* is that it serves to emphasize an

imponderable which, if it could be weighed, would throw much light on the China story. How much influence did Mao's movement exert on the peasantry of China from within? The years 1945-50 witnessed two events, both of which played an important role in the triumph of Chinese communism. 1) There was an elemental upsurge of the masses just as there has been in every Asiatic country since the war. 2) A vigorous new ruling group made capital of universal discontent in China.

These are two related but separate facts. The apologists for Chinese communism consistently identify the aims and aspirations of both the classes concerned, the rulers and the ruled. In reality the peasant, beyond his desire to better himself socially and economically, was probably more than a little confused concerning the type of life he wished to lead. He was a drowning man clutching at logs. Mao was clever enough to pretend he offered the more substantial log.

The other side of the China controversy stresses exclusively the external pressures exerted on China to explain the ultimate Communist victory. It has totally ignored the possible existence of any force within China which may have had as much, if not more, to do with Mao's ultimate triumph. It is argued that, though Nationalist China was admittedly corrupt, corruption, common to all governments, even our own, should not have deterred us from supporting the lesser of two evils. Yet the key individual concerned in this reasoning—the Chinese peasant—is passed over. Is the important question what Americans thought of Nationalist corruption or what the Chinese peasant thought of it?

The bitter debate over China has had four phases. 1) How much financial aid did the United States actually give Chiang Kai-shek's Government? 2) Did Russian aid to the Chinese Communists exceed American aid to Nationalist China? 3) Did American intelligence agents report the Chinese Communists to be Communists or mere agrarian reformers? 4) Did the United States assist the Reds in reaching power by demanding a coalition government in China? The answers to these questions are important. Still, they are not so important that, once they are known, they will give us all the pieces of the jig-saw puzzle.

It is rather difficult to appraise the reactions of China's peasant millions toward Peking's Red regime as opposed to their current evaluation of Chiang's Nationalist Government. Information can only be based on guesswork and the trickling news which seeps through the Bamboo Curtain. Hong Kong represents the free world's last contact with the Chinese mainland. Up to two years ago, in the first flush of enthusiasm over "liberation," the British concession was ablaze and remained ablaze with bright new Communist flags. It is significant of the disillusionment of Hong Kong Chinese that there is hardly one Red flag to be found today. It is perhaps even more significant to the China debate that the Nationalist banner has not replaced the waning Red Star.

The case of the tactical atom

Edward A. Conway

THIS IS AN ANALYSIS, somewhat critical, I must confess, of some news stories which circulated widely during the first five days following President Truman's laconic announcement on October 3 that "another atomic bomb has recently been exploded within the Soviet Union."

THURSDAY, OCTOBER 4, 1951

Joseph C. Harsch, star Washington correspondent of *The Christian Science Monitor*, reported:

Best guessing here is that after the 1949 explosion the Russians concentrated on a stockpile of the Hiroshima-type "big" bombs and have accumulated between 40 and 200 by this time... It is being hinted around Washington that the new Russian explosion was of the smaller "tactical" type of bomb... Having balanced off our stockpile of big bombs with a retaliatory stockpile of their own, they are starting now to try to catch up in tactical atomic weapons.

After making the obvious observation that our military would like to have a monopoly of tactical atomic weapons now that the United States has lost its monopoly of strategic atomic weapons, Mr. Harsch continued:

However, both Army and Navy are conducting autumn maneuvers based on the assumption that their enemy would possess tactical atomic weapons. These maneuvers were announced in early September, which probably dates the second Russian explosion.

An AP dispatch dated October 3 detailed secret testimony given "last week" to a House Appropriations Subcommittee by Gordon Dean, chairman of the U. S. Atomic Energy Commission:

Mr. Dean did say that the United States now has tactical atomic weapons, and made a cautious disclosure that new atomic weapons are being produced... Atomic weapons now can be used for tactical warfare purposes and bombed areas can be occupied by troops "in a reasonably short time," he said.

President Truman fell or was pushed into admitting that he had learned of the Soviet explosion within ten days before he announced it. Asked at his press conference if his September 24 ban on security information was connected with the explosion, he claimed he had signed the security order before he had heard anything about it. Does that explode Mr. Harsch's theory that the Russians tested their second atom bomb in early September?

Senator Brien McMahon, chairman of the Joint Congressional Committee on Atomic Energy, seems to have coined the term "tactical atom" in a September 25 address in Washington. It means atomic weapons for use in the field, as contrasted with city-destroying atom bombs. Father Conway here pictures some of the confusion that surrounded the beginning of the "age of the tactical atom."

FRIDAY, OCTOBER 5, 1951

Hanson W. Baldwin, New York Times military expert, disagreed with Mr. Harsch about the type of bombs the Soviets are stockpiling. "These very probably are roughly comparable to the United States Nagasaki bombs." Mr. Baldwin seemed to accept "some estimates in Washington—subject now to revision in the light of the second blast—which indicate that Russia may now have a stockpile of somewhere between thirty and eighty atomic bombs." His next two paragraphs I set down as the *Times* printed them, though I am convinced someone excised some of his argumentation:

Moreover, the rate of stockpiling undoubtedly is increasing. All this means that within four months to a year from now Russia probably will have a "strategically significant" stockpile, probably numbered in three figures or a large two—enough, in other words, to cause very material damage here.

Thus there is no doubt that Russia's atomic power is increasing.

Mr. Baldwin added this unqualified assertion:

The United States has a whole "family" of atomic bombs, ranging in destructive power from bombs five or six times more powerful than those used against Japan to so-called tactical bombs of 5 kilo-tons power [equivalent to 5,000 tons of TNT] useful against armies in the field.

Mary Hornaday, *The Christian Science Monitor's* New York correspondent, revealed that Bernard Baruch, whom she identified as "father of the United Nations majority plan for atomic control," had been invited to Washington "to give his views on United States-Soviet relations to seventy-five leading intelligence officers in an off-the-record session in the next few days." According to Miss Hornaday, "the adviser to Presidents said his plan was not outmoded, since it would make no difference whether 'one country or twenty' has the bomb when it is invoked."

SATURDAY, OCTOBER 6, 1951

Joseph Stalin, in a *Pravda* interview, confirmed President Truman's October 3 announcement by saying: "Indeed a test was recently made by us on a type of atomic bomb. Tests on atomic bombs of various calibers will be made in the future."

AP and UP reported from Los Angeles that Atomic Energy Commission Chairman Gordon Dean disclosed on October 5 that AEC had begun the mass production of tactical atomic bombs. Never, to my knowledge,

have those trusted news services so massacred a major story. AP carried eight full paragraphs or condensations of paragraphs, UP thirteen. Only three paragraphs or condensations of paragraphs were common to both dispatches. The UP dispatch, far and away superior to the AP, though still quite inadequate, reported that Mr. Dean had explained that the new tactical weapons would make it possible "to smash an enemy's armies on the field of battle instead of being faced with the morally repugnant necessity of raining atomic bombs on noncombatants in enemy cities." UP quoted six paragraphs in which Mr. Dean replied to his own question: "Where does this leave us in terms of our moral position?" AP completely ignored what seems to have been a most important part of the Dean address.

The paragraphs UP cited give evidence that Mr. Dean sees the moral significance of the possibility of using small tactical bombs "against the aggressor himself, at the place of his aggression." Both dispatches, on the other hand, testify to the fact that Mr. Dean went far beyond what might be supposed to be the province of the director of a Government operating agency like AEC. He urged, for example, that "we should give serious consideration to the use of an atomic weapon" in any battlefield situation where "it can be used effectively from the military standpoint." To those who would object that our use of the tactical atomic bomb against enemy troops in the field might provoke Russian retaliation with strategic bombs against American cities, he replied that "there is no more chance of that than there is now." The Russians, he argued, would still be restrained by fear of our "counter-punch."

After studying the two dispatches, my net impression was that Mr. Dean had delivered himself of a speech that was nothing short of sensational, an impression that grew as I recalled that his record for reticence in press conferences had been equalled only by the Sphinx. Someone had removed the gag. Had Mr. Dean's address been prepared after the Government had learned about the Soviet explosion? An inkling of the answer came the next day.

SUNDAY, OCTOBER 7, 1951

Under the caption: "Dean idea to wage atomic war in field is held significant," the New York Times front-paged a special article by its Washington correspondent, Anthony Leviero. It looked like a clumsy attempt, obviously inspired, to pump fresh air into Mr. Dean's trial balloon, which the wire services had grounded in Los Angeles. Mr. Leviero, it may be recalled, was the correspondent chosen to break the circumstantial story of President Truman's conference with General MacArthur on Wake Island. Mr. Leviero solemnly declared:

Since all major pronouncements of United States policy are cleared at the highest levels, it was assumed that Mr. Dean, who verged into questions of military policy, had spoken with the highest sanction. He went so far as to say that

use of the tactical atomic weapons involved no greater risk of widening the war than existed at the present.

Mr. Leviero quoted in full Mr. Dean's remarks on moral considerations, which AP had not considered worth quoting in the dispatch carried in the *Times* the day before, and then added:

In other words, Mr. Dean suggested there was no reason beyond simple military expediency why we should not use the tactical atomic weapons in Korea or anywhere else where aggression against the free world breaks out. Thus he apparently put the issue squarely up to President Truman, who alone has the authority to direct their use.

If Mr. Dean "spoke with the highest sanction," we have the picture of the President approving his text and saying: "Very well, Gordon, now go out to the Founder's Day of your Alma Mater, the University of Southern California at Los Angeles, and put the issue squarely up to me. We'll watch for public reactions."

Also on this Sunday, Marcus Duffield, in his weekly news review in the New York *Herald Tribune*, revealed that

Information had previously been received by our Central Intelligence Agency that the Russians had developed more powerful bombs than the Nagasaki type, which was about the force of their first explosion. The number of bombs they had on hand was said [by CIA?] to be higher than current American estimates, which put the Russian stockpile at "less than 100."

Thus Duffield supports Baldwin against Harsch, while improving on the former regarding the type of bomb the Russians are stockpiling. But where does he leave the *Times* atomic expert, William L. Lawrence, who on the same day devoted a lengthy and closely reasoned feature article to proving that while "some estimates in Washington place the [Soviet] atomic stockpile as somewhere between thirty and eighty bombs of the Nagasaki type... we would arrive at a figure of about twelve to sixteen bombs per year, or about a total of twenty-five to thirty-two since September, 1949?"

The Sunday New York *Herald Tribune* published an article by its Washington correspondent, James E. Warner, on testimony by Mr. Gordon Dean before the Senate Appropriations Committee on September 21, "released by coincidence today on the heels of Premier Stalin's Moscow announcement..." Mr. Warner called this passage "the most significant authoritative statement on tactical atomic weapons yet made public":

We have today a tactical capability which is very impressive, and when I say "tactical" I am not talking about the type of weapons; I am talking about the use of the weapon. It can be used against men in the field and against military targets. Now you must know that we have this capability today, and we do, and we could use it any place in the world, assuming you can deliver it. We can use it against military troops in the field.

Begging Mr. Warner's pardon, that paragraph strikes me as almost unintelligible. What kind of bomb is he talking about? "It" must be a "big" bomb which can be used tactically. Mr. Dean, as of September 21, seemed not to have yet discovered that we have "tactical atomic bombs in mass production."

The AP dispatch based on the same Senate committee release remarked: "The hearing transcript brought out many of the points Mr. Dean made in a speech October 5 at Los Angeles." When I read that, the suspicion stirred within me that the new Psychological Warfare Coordinating Board might be behind the Dean releases. It might be attempting, with, to be sure, the awkwardness of a major-league recruit, to pull off a triple play. It might be trying: 1) to distract the American public from thinking about the truly grave implications of the latest Soviet achievement; 2) to pressure the Communists in Korea into an early armistice; and 3) to reassure our anxious allies in Europe. If the Board is involved, by the way, it should be rebuked for allowing this Dean quotation to appear in the AP dispatch:

Everything in the way of fissionable (explosive) material which is produced in our whole program today goes into bombs.

That is just what Stalin contends, but never before have I heard of a U. S. official admitting it. Now Mr. Stalin can quote Mr. Dean.

MONDAY, OCTOBER 8, 1951

AP, UP and the New York Times carried stories on AEC chairman Gordon Dean's September 27 testimony before the House Appropriations Subcommittee, the same testimony that was treated in the AP dispatch of October 3. *All three sources said that the testimony was made public by the subcommittee on October 7.* The earlier AP dispatch, as carried in the October 4 Washington Post, had said: "The testimony was made available yesterday."

Why this apparent repetition, coupled with deception? By comparing the October 3 and October 7 dispatches, I found that the first had omitted two Dean statements which might be considered as important propaganda in the present altered atomic situation. All three October 7 stories included Mr. Dean's assertion that the United States is working toward the possession of a complete variety of atomic weapons, "which would include artillery shells, guided missiles, rockets and bombs for ground-support aircraft among others, and it would include big ones for big situations and little ones—and this is important—for little situations." All the later stories also quoted this passage:

Given the right situation, and a target of opportunity, we could use an atomic bomb today in a tactical way against enemy troops in the field, military concentrations near combat areas, and other vital military targets without risk to our own troops.

COMMENTARY

Where to begin one's comments? One could point

a dozen morals, ask a dozen questions, voice a dozen warnings, challenge a dozen authorities. But that might only compound the confusion. Let me limit myself, therefore, to these suggestions:

1. That whoever is handling the psychological side of our atomic policy think up less obvious ways of softening bad news—which is bound to break often as the atomic race progresses—than the old trick of trying to distract the public by shouting: "Look what we're doing ourselves!"

2. That Government atomic policy-makers drop the ancient and discredited device of inspiring news reports as a means of testing public reaction to their tentative courses of action. "Henceforth," says Hanson Baldwin, "we live with danger." All of us together. Let's together search out a quicker, surer, simpler way of deciding how to meet it.

3. That the wire services and the newspapers treat every atomic item with the most cautious care, exercise voluntary censorship when Government officials let slip information that might aid the enemy, and base their atomic speculations, if they must indulge in them, on the best available authority.

4. That everyone stop calling Bernard Baruch the father of the majority plan for atomic control and stop calling the original American proposals for control the "Baruch Plan." As Mr. Baruch himself would testify, he had resigned as U. S. representative long before the majority plan was finally elaborated. He would also admit that he had nothing to do with the original American proposal except to add the no-veto clauses over the opposition of many American experts. The Soviets have been taking advantage of our using "Baruch Plan" for brevity's sake, in order to prove that the plan is a Wall Street trap.

5. That, despite Mr. Baruch's optimism, the UN majority plan for international atomic control be thoroughly re-studied. Most of the experts I have talked to of late agree that recent developments may well make radical revision necessary.

6. That Mr. Truman most carefully consider the argument that the United States could use the tactical atom against "the nibbling aggression" of Soviet satellites without risking Russia's atomic retaliation. Who can be sure that, once she has her "militarily significant" stockpile, she may not seize the first plausible excuse for using it against us? Who would hear our protest that we were using only a small tactical atomic bomb, or a big bomb "in a tactical way," above the Russian roar that we had "used the A-bomb first?"

7. That, in view of the current confusion in our atomic policy, President Truman finally fall in line with a recommendation made editorially by AMERICA some two years ago (AM. 7/30/49 p. 476) that he appoint a Citizens Commission on Atomic Policy. It is painfully apparent that the President is getting precious little help at present in his heart-straining struggle with atomic problems. He should welcome the assistance of a Commission somewhat like the one we have suggested.

Christian Democracy: Europe's hope

Leonard J. Schweitzer

DURING THE PAST SUMMER Western Germany played host to the international conventions of two democratic but conflicting political groups. In early July, delegates of Western Europe's Social-Democratic parties, plus a sprinkling of Socialist representatives from Asia and the Americas, met at Frankfurt for the avowed purpose of recreating the old Second International. Over the week-end of September 14-16, Western Europe's Christian Democrats, from France, Italy, Belgium, the Netherlands, Austria, Switzerland and Germany itself, met in international conclave at the small resort city of Bad Ems.

The Frankfurt meeting was as peaceful as a convention of Kilkenny cats. The Socialists, it is true, did succeed in announcing that they had restored the Second International—on paper, at least—but in so doing they bequeathed to it a legacy of dissension and bickering which seems a certain guarantee that it will lead the same strife-torn existence as its predecessor and may not even have so long a lease on life.

By contrast, the meeting of the Nouvelles Equipes Internationales (the Christian Democrats' international organization) at Bad Ems performed its tasks in an atmosphere of fellowship and harmony. The unity shown there would have convinced even the most skeptical that Europe's political leaders can cooperate for the common good when they all bring into the conference room a deep belief in the Christian idea.

One French delegate put it this way on the last day of the meeting. "The Socialists follow a book," he said, "and so do we. What we have accomplished here in working together for peace and the unity of Europe simply proves that *Das Kapital* is not as good a guide to international cooperation as the Book of God which we follow."

Konrad Adenauer, the Catholic Chancellor of Germany, who firmly believes that the spiritual unity of all Christians is even more important for the defeat of communism than armies and atomic weapons, clothed his remarks in political terms but reached the same conclusion as the French MRP delegate.

Dr. Adenauer told the writer at an exclusive interview in the Palais Schaumburg, his official residence in Bonn, that the harmonious atmosphere and fraternal spirit exhibited at Bad Ems was proof that the nations of Western Europe were basically in accord because all shared a common Christian viewpoint. This common heritage of Christian background and culture, he said, is a proof that the fight against atheistic communism can be victorious only if led by the Christian Democratic parties. Dr. Adenauer also contrasted the

Mr. Schweitzer is an American free-lance journalist at present living in—or based upon—Zurich, Switzerland. He sent this article from Bonn, Germany; and his future plans include Spain, England, Greece, Turkey and the Middle East. His picture of Europe's Christian Democrats may be studied alongside Father Masse's picture of Europe's Socialists in last week's AMERICA.

quarreling at Frankfurt with the unanimity of opinion at Bad Ems. To him the difference meant that "Western Europe is Christian, not Socialist, territory."

Although the resolutions passed with practical unanimity at Bad Ems represent only a small part of the meeting's accomplishments, their enumeration may give the reader some idea of the scope of the discussions. The delegates commended the efforts already made by Western Europe, in cooperation with the United States, to restore economic and political stability and preserve the peace. They gave praise to the Schuman Plan and endorsed the proposal for a European army. As the last act of the meeting the delegates issued an appeal to Christian believers all over the world to unite for coordinated action against the Communist threat to their religious and spiritual heritage.

The high point at Bad Ems was the reception accorded the statement of the three Foreign Ministers at Washington concerning equal political status for Germany in the free world community, and the opportunity for Bonn to associate itself with the European defense system. News of the statement came during one of the early sessions at Bad Ems and the delegates took the occasion to give Chancellor Adenauer a rousing ovation. Be it noted that the most vigorous applause for this news that Germany had advanced another step toward equality came from the French delegates and their guests.

The Socialists had given grudging and far from unanimous consent to the principle of Western European unity and cooperation in defense efforts against the Soviet Union. But the delegates at Bad Ems placed the Christian Democratic parties on record as firm supporters of the concept that the only possible future for Western Europe is the gradual disappearance of national boundaries and the creation of a federal state to replace the national states that exist today.

More than that, these delegates behaved like men and women who know they have the power to act on the solution of Europe's problems, as well as the ability to ponder them. The political parties represented at Bad Ems have a powerful influence on Western European political affairs. Chancellor Adenauer reminded the writer that Christian Democratic leaders are in positions of the highest importance almost everywhere in Europe. As an indication of the strength of Christian Democratic influence Chancellor Adenauer cited the fact that, besides Germany which he himself leads, Belgium, Italy and Luxembourg are also governed by Christian Democratic Premiers. Many other Christian Democrats occupy important

posts in the coalition cabinets governing France, Switzerland and the Netherlands. The significance of this is that commonly worked-out plans affecting all of Europe can be carried through the various national parliaments by the unity and prestige of their Christian Democratic sponsors.

One fact stood out at Bad Ems. It is true that European Christian Democratic movement is nondenominational and is open to Protestants as well as Catholics. Most of the top leaders, however, as well as the great majority of rank-and-file members, are Catholic. This situation is particularly true of Western Germany, Italy and France, the three largest countries represented at the convention.

If it were up to the Christian Democrats alone, a united Europe would be just around the corner. Time and again the Christian Democrats of France and Germany have proved by the extent of their cooperation and by the goodwill they have brought to bear on the solution of problems which have stood between their countries for generations that they are acting in a spirit of unity without regard to narrow nationalism. But, as Chancellor Adenauer told me, their best efforts have frequently been blocked by others, particularly by the Socialists, who, for all their boasts of a broad international viewpoint, have proved themselves to be advocates of the old, destructive, devil-take-the-hindmost nationalism.

For that reason Chancellor Adenauer and the other Christian Democratic leaders no longer expect a swift approach to complete European political unity. The

consensus at Bad Ems was admirably expressed by the Chancellor when he told me:

We not only agree on the creation of a united Europe, we believe it to be absolutely necessary and hope to bring it about as quickly and as comprehensively as possible. Western Christian civilization is in peril and this peril can be met only with united strength. But, to my sorrow, the barriers to a united Europe are still formidable. Therefore we must approach our goal by gradual steps. If first we try such an important step as the coordination of Europe's coal-and-iron economy through the Schuman Plan, or if European cooperation is erected on the basis of a European army, there exist good grounds to hope that agreements for other cooperative steps will quickly follow. One step will lead to the next. That is why the Schuman Plan is so decisive; its ratification will be the first big break toward a united Europe.

The Chancellor added that it is up to the Christian Democrats to lead the way because

the Christian Democratic parties have a particular knack for this task. The common belief in Christian principles, which unites all Christian Democrats and helps them to stand together firmly, also enables them to serve as a rallying-point for all other Europeans, even those who are not Christian believers, who are working for European unity.

These words of the German Chancellor were echoed by delegates from all the other countries represented at Bad Ems. If the Christian Democrats of Western Europe have their way, the dream of European unity can become a reality.

Exile's Return and Mr. Spender

Michael F. Moloney

The publication of a new edition of Malcolm Cowley's *Exile's Return* recalls in vivid detail, if one is old enough to remember, the frenzied ethical and economic atmosphere of the 1920's. And it reimpresses, if we had become forgetful, the literary preeminence of that adolescent, bumptious, riotous decade. For while it is quite possible to hold that the true assay of the Fitzgeralds, the Hemingways, the Dos Passoses, the Hart Cranes, the Wolfes and the Faulkners is considerably below Cowley's, it is not possible to disregard the powerful *élan* which surged through the period in which these writers were shaped and determined.

Two factors in that *élan* were completely negative. The persistent secularization of Western thought throughout the nineteenth century and the early years of the twentieth had made Christianity—for these young writers—a wraith, a dead hand, whose prohibitions, now reduced to an irrational puritanism, they were eager to cast aside. Moreover, their social

idealism, which had led many of them to volunteer their services in the first World War, had been initially shattered by the ugly experiences of war itself and finally submerged by the machinations of Versailles. But the war, in bringing disillusionment, had also brought contact with an older civilization and with cultural values with which they were much concerned. It brought them, in Cowley's phrase, "the religion of art." Paris with its memories of Baudelaire and Mallarmé and Rimbaud and Proust and with the living presence of Joyce and Pound and Gertrude Stein! Here, after the stony indifference of Chicago and Pittsburgh and Weehawken, talented young people with the urge to write burning in their hearts could believe in themselves and in the significance of

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the desperate business of setting down words upon paper.

Nothing could be neater than Cowley's evaluation of that "religion of art" in its impact upon its devotees:

It had greatly enlarged the technical resources available to all writers, even to those who were determined to be proletarians or social realists. Poetry would not again be the same as it was before Rimbaud, or fiction what it was before Proust and Joyce. For all artists the religion of art was better than having no religion at all. Even if they were not gifted enough to become saints or prophets of the religion, it furnished them with ideals of workmanship that were, in effect, moral ideals and that gave them a steady purpose in the midst of their dissipations.

The "religion of art," in other words, saved its followers from mere dilettantism. They took themselves and the world against which they uttered their often strange protests with complete seriousness.

In many ways the literary atmosphere of today is more hopeful than was that of the 'twenties which the "lost generation" created and of the 'thirties which it dominated. Partly as an inevitable reaction from iconoclasm carried to extreme limits, partly no doubt as a result of the horrific revelations of nuclear physics, partly as a consequence of a revived Catholic intellectualism, especially in France where the writings of Péguy, Bloy, Claudel, Mauriac, Bernanos and others have won for Christian humanism a new respect, the literary forums are no longer closed to those who would write of man as composed of spirit as well as flesh, of intellect and will as well as chromosomes.

But with all of the promise there are also disconcerting evidences about us. In a recent essay Mr. Stephen Spender has weighed the changes that have occurred in the poets' status since Shelley asserted them to be the "unacknowledged legislators of mankind" and has arrived at a startling conclusion. Beginning with some suggestions of T. S. Eliot and W. H. Auden that "poetry is a kind of game not to be taken too seriously," he proceeds to find in it a defense against the all-embracing totalitarianism of our day:

The officialized view of the necessity-dominated world of today is that lives are or should be completely serious: that is to say, they should be entirely absorbed into social aims which are really aims of using power in order to remove supposed evils from the world and improving conditions.

Whether or not one accepts the programs of action laid down by governments, it is surely necessary to challenge the current heresy that generalized social aims into which all lives are conscripted are life for all people or any one person, except, possibly, a bureaucrat. Every line of true poetry, by insisting on the individual nature of experience and on the element of play in life, challenges this point of view.

If I understand Mr. Spender, he is saying here that the play of the poetic mind is one of the last free activities left to modern man as the humorless state

closes in upon him. For my part, I am puzzled and somewhat amused by his argument. Much as one may despise and fear bureaucracy and its very real evils, it is difficult to conceive a bureaucracy that would leave us poetry and deprive us of baseball and trout fishing. Although I am too old except for vicarious participation in baseball, and have never waded a trout stream, I am not certain that in the grim battle against the totalitarian juggernaut these might not have as salutary an effect as poetry. And, for that matter, in such a closely controlled polity as Mr. Spender envisages, might not poetry itself become an object of cultural oppression? Given a crazy-enough revolution of the political wheel, consider the consequences of some future John L. Lewis's setting with his orotund phrases the pitch of poetic harmony. But let Mr. Spender continue:

Poetry is a life-line attaching us to an individualism of men before the nineteenth century. Poetry witnesses that the individual is not just the individualist exploiter. That there should be a rebirth of a pious and sacrosanct concept of the individual as millions of single lives, which are in some sense beyond the good or evil workings of society, is most important, for there can be no sane and unfanatical politics without this. Here the serious nonseriousness of poetry witnesses to a truth which may not legislate, but which still could save souls.

Alas, the old wine of Matthew Arnold has been again decanted. How perilous would be our state, if the sacredness of the human personality (which, I assume is the meaning of Mr. Spender's "individualism") could find no defense except in poetry. And how tenuous would be the faith which held merely that "the individual is not just the individualist exploiter." Surely it is not unfair to suspect that here Mr. Spender is transferring his old faith in sociological dogma to poetry and not unreasonable to fear that such a burden is too much for Pegasus.

The men and women of the "lost generation" had no desire to save us, or even themselves, by their art. They labored to set down every nuance, every shading of experience of their hectic lives in the truest and most effective manner of which they were capable. Their search for experience was often frenetic, ending now in Dadaism and now in suicide. But whatever their talents—and often they were slight—they were craftsmanlike in their endeavors and never presumptuous of their mission.

Mr. Spender's suggestion is born of an older and wearier world than that of the 'twenties and 'thirties. Then the material foundations of bourgeois society were still firm. The rebels could safely carouse in the basement because the house itself was still solid. For them their art was an activity taken with immense gusto and practiced for its own sake. For him literature has two clearly incompatible ends. If its function is to shield the human personality "by insisting on the individual nature of experience," then it is usurping a function that belongs more fundamentally to

philosophy and religion. If it is to protect the individual by "insisting on the element of play in life," then it would seem doomed to an idiosyncrasy and privacy of meaning which have done so much to estrange modern poetry from the reading public.

I am firmly convinced that a fully Catholic literature is impossible in our time because in the English-speaking world a Catholic culture, which must be the seed bed of any Catholic art, does not exist. I am equally convinced that there are stirrings and questings abroad which suggest the birth pangs of a truly spiritual, although not completely Catholic, literature. But that literature will not be begotten either by Mr. Spender's political or amusement principle. Nor will it be called into existence by a delusive vision of evangelical purpose. Rather there will be required something of the "lost generation's" furious concern with life and whole-souled dedication to craftsmanship to which must be added a Christian awareness of man's nature and destiny. Whether within the reasonably foreseeable future one or more significant Catholic writers rise to meet this challenge will provide one measure of the maturity of our Catholic faith and its capacity to make itself felt as a quickening agent in the maelstrom of our time.

Hollywood letter

That the suspiciously bad apple, the Red menace in Hollywood, had a core even more foul than suspected has been confirmed with shocking clarity by the House Un-American Activities Committee hearings here. Men of fine minds and noble intentions are reversing themselves, freely admitting they were terribly wrong in taking the early position that Hollywood was being made a whipping boy by anti-Hollywood witch hunters. Their eyes are open; they are alarmed by the factual design of a ruthless plan to control and/or influence the content of motion pictures—and in that way to affect thought in America and wherever American films are shown.

Even though the plan succeeded but poorly (and there is strong evidence of that fact), its boldness, and calculated deliberateness have swept through major quarters here like a cold, numbing wind. There is little doubt left in the minds of Hollywood's loyal defenders. Producers "simply can't believe that so-and-so whom I paid \$2,500 a week for sixteen weeks is a card-carrying communist." A frequent attitude. Another: "But what do these boys stand to gain by it? Can they do better under the Russian system? Of all the people in the world they should be the most loyal of all Americans, what with the kind of money they get." The latter is a minority reaction among the majority belief that the American heritage, not money, is a sufficient compulsion to loyalty.

A close look at the half hundred names, largely writers, revealed thus far to the Committee by avowed ex-Communists seems to yield two fairly safe conclusions. First, that the number of active Communists within the film industry was (or is) a fairly small per-

centage of the total working population, and secondly, they represented (or represent) an even smaller percentage of what is considered top talent in the film writing field. This is significant of the Red framework, though not necessarily a component of its plan; it genetically attracts malcontents, the unschooled, the frustrated, professional failures. For every important Hollywood author cited as a Communist it is possible to assemble a substantial cell of would-be writers who have refused to give up in a field that long ago left them far behind. It is roughly estimated there are about 300 regularly employed writers among the 1,234 registered with the Screen Writers Guild.

The Committee's work here is largely retrospective, but it provides another ringing lesson of the danger of taking casually the most incredible facet of Red activity. To the FBI the names currently being revealed are old hat. The real clean-up in the writers' guild took place months ago, but even at that time few, if any, of the major producers had any idea of the specific membership, organization and plan of attack. As one movie trade journal put it the other day: "They (the producers) laughed off warnings about Red inroads, doing little to protect their plants and their people."

If there is such a thing as shock in retrospect it's being experienced in Hollywood these days.

PHIL KOURY

Six Words

Ave's a word that happens to have the rush
Of angel-wings within it, and the hush
About the angel-wings, and all the stir
Of the wings' reverberant whirr.

Maria has the elation of the sea,
The pattern of its waves in ecstasy,
And over it the tranquillity of a bright
Star in the heavens' height.

Gratia is a word that smells as sweet
As a wicker basket once with flowers replete,
Which bears the fragrance of the heaped-up flowers
Even through wintriest hours.

Plena is the word the wine-cup says
When the rich wine up to the cup-rim plays.
It is the celebration of the heart
Made full in every part.

Dominus is a word that rings with thunder.
It's a word that gives all other words their wonder.
It's like a bell that someone has woken, and
It won't be calmed by your hand.

Tecum is a word that's sharp and quick,
It's casual as the whip that gives a flick,
And yet its lash has beautiful courtesy:
It touches us, you and me.

These are the six words that the Angel said
That broke the sky to splendor overhead.
These are the six words that our heart re-says,
And, lo, the splendor stays. DANIEL SARGENT

Planter to general

GEORGE WASHINGTON

By Douglas Southall Freeman. Scribners. (Vol. III, 586p., vol. IV, 633p.) \$15

These two bright volumes cover the period from January, 1759 to May, 1778, and reach the mid-point in Dr. Freeman's massive study of George Washington. They might have been sub-titled "Adversity."

Readers of the first two volumes will remember Washington as a youthful surveyor and young commander of Virginia's forces in the Seven Years' War; ambitious, land-hungry and possessing uncommon physical vigor. Washington resigned his Virginia commission late in 1758 and the following January, as Volume III opens, married a wealthy and attractive widow named Martha Custis.

The young planter was eager to build his scattered land into valuable estates that grew the finest tobacco. Instead they produced strangling debt. Despite the 150-year custom, Washington slowly shifted his acres from tobacco to wheat, built mills and exploited Potomac fishing grounds. Like earlier Virginians, he speculated heavily in western land. But no sooner had such heroic measures lifted the load of debt than swift inflation and irresponsible meddling by the distant government intensified the old threat of bitter failure. With such major problems, frequent attendance at the legislature, continuing difficulties of slaves, tenants, debtors, friends and neighbors all conspired to burden a man who by 1775 had become a figure in the colonial scene.

Washington stood neither first nor last among colonial Englishmen transformed during the decade before 1775 into Americans. Yet he perceived more clearly than most that the alternatives were two: take over control of colonial government, or sink surely into bankruptcy. Thus he was willing to invest both time and energy in the tiny army that in 1775 stood between the colonial way of life and chaos. And he was prepared for the heavy burden it entailed.

Long years of keeping alive overgrown, debt-burdened, disease-infested estates, scattered over a nearly roadless land, had fitted the new general to keep alive his army. Endless hours devoted to problems of his own slaves, tenants, neighbors and friends had prepared Washington for the myriad personal woes of his officers and men. Constant membership in Virginia's legislature gave insight into the ways of a Continental Congress. All these experiences combined to

back Washington's massive patience with a hard decisiveness that was to confound his enemies (foreign or domestic) and occasionally surprise his friends. These abilities were still latent in 1775. Neither friend nor foe suspected this Virginia gentleman of possessing the administrative, strategic and tactical skill he was soon to display.

One surprise of the book is Freeman's conclusion that Washington's greatest ability lay in the field of army administration. The plantation habit of balancing awkward factors against each other and of delaying decision till the final frantic moment might not have served as well in a formal army; but among the Continentals, Washington's was the only workable system. Freeman holds that the general's major military achievement was keeping the army alive.

Experiences of plantation living contributed, also, to strategy for combating an enemy who controlled the sea and depended on it for all supplies. Throughout Washington's memory, the colonies had relied upon ocean transport for all necessities. Even the banker was English—and six months distant. From earliest youth Washington had learned painfully how rivers were both highways and barriers to travel in colonial America.

Only at Long Island did Washington forget the flexibility seapower conferred on his adversary. Only at the Brandywine was his reliance on a water barrier unfounded. Elsewhere the Virginia gentleman understood seapower's impact on colonial America more fully than did his British opponents. So skillful was Washington's adjustment to seapower that everyone who wonders about an amphibious invasion of Asia will want to observe in detail his containment of Howe. One must read deep in military history to find another general who for so many years fenced in such a strong and able adversary, particularly when that adversary enjoyed the full cooperation of an excellent fleet.

Freeman limits Washington's military detractors to the field of tactics. There he erred in important detail; but what warrior has not? Actually, Washington's own experience betrayed him in tactical matters. At least until the spring of 1778 Washington, the tactician, remained the frontiersman; relying too heavily on swift, light marches; losing himself too quickly in the fog of battle. Yet, despite these mistakes, Washington's adversaries came to respect him. The brink of destruction invariably evoked one of those brilliant counterstrokes (e.g., Trenton, Princeton, Germantown) that make George Washington

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the peer of his most aggressive successor.

Though Dr. Freeman has primary interest in his central figure, there is balanced treatment of other key men in Washington's widening community. And the author is not tender with myth. For instance, he states clearly that the Boston Tea Party was not inspired by an outraged citizenry, but by Boston merchants who knew that direct importation of cheaper tea would hurt the local middlemen. Whenever one of Washington's contemporaries calls the general indecisive or indolent, Freeman sets it down. And he admits to finding—at least the younger Washington—a man made unpleasant by ambition for wealth.

The strength of these two volumes lies in their clear picture of how Washington grew steadily under mounting adversity. The dim picture of Martha Custis Washington is certainly a weak element. Also, it is probable that more detailed explanation of technical points in the few scattered combats would give the average citizen keener insight into the great handicaps under which Washington labored in every major battle. And that is important. For those handicaps must have destroyed a man either more professional or less courageous than the aggressive amateur who made such a virtue of delay.

W. H. RUSSELL

Essential gallantry

VOYAGE TO WINDWARD: The Life of Robert Louis Stevenson

By J. C. Furnas. William Sloane Associates. 471p. \$5.

The eldritch bagpipes that R. L. S. brought into English letters sound all through Chesterton's *Man Who Was Thursday*, a book Stevenson would have much approved for many reasons, not least among them the fact that he, too, in his day, had been terrified by the Leviathan back of Sunday. In a way he is the hero of that champagne tract. The son of Solomon (but not by Mrs. Grundy) Stevenson was, by turns, every day of the week—most of all Friday, perhaps, in the DeFoe sense of the word—but also including the Sunday he finally learned not to dread.

Henley said there was "something

of the Shorter-Catechist" about this Villonesque vagabond in velvet; and it is true. When he was a child, his mother used to alleviate the rigors of an Edinburgh Sunday by sewing a tiny pack on the back of a wooden doll so that her little son of the manse could play at *Pilgrim's Progress*. It is a perfect symbol for the later Stevensonian ambivalence that, out of the Calvinistic nettle of determinism, he could pluck the Stuart flower of a desperate gaiety. "Everything is true," he wrote to Calvin in 1887. "Only the opposite is true too; you must believe both equally or be damned." The puppets of his novelistic Skeltery carry tiny pilgrims' packs on their backs even while they flourish cutlasses like Silver or rapiers like Balantrae. And somehow the shadow of a remembered Scottish Sunday always

lowers over the bright counterpane landscape of the Stevensonian mind. Whether the scene calls for Honolulu or Hyères, somewhere the rain falls on Edinburgh wynds. Inside every right Scots imagination a lubber fiend basks at the fire his hairy strength. It may be a good brownie—or it may be the devil. In Stevenson's case it is both. But, either way, it is always Sunday in his books.

Possibly Mr. Furnas' excellent new biography catches the weekday aspects rather better than it does the Sunday one. But the gods have been good, nonetheless. 1950's centenary year passed without any proper acknowledgment of Stevenson's bonny genius. Now, all the more welcome for being a year late, J. C. Furnas' *Voyage to Windward* continues the work of rehabilitating R. L. S.'s

literary reputation first begun in 1928 by G. K. Chesterton and, during the last decade, so valiantly carried on by David Daiches and Janet Adam Smith.

Mr. Furnas has the advantage of drawing upon sources not available to previous biographers. As a result, his account of Stevenson's South Sea Years is both richer and more accurate than earlier records. He is also able to debunk the debunkers, as it were, and to blow skyhigh the picturesque as well as picaresque tradition of young Stevenson's romance with an Edinburgh prostitute named Claire. Stevenson had his darker Edward Hyde side, it is true; but this particular adventure of his own private New Arabian Nights was fathered on him, decades after his death, by the groundless surmises of two careless scholars backed only by



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the "revelations" of Lloyd Osbourne's divorced wife who happened never to have known her husband's famous step-father and who, moreover, had quarrelled violently with Osbourne's mother, Stevenson's American-born wife.

George Moore was rarely right, but he was better than half-right when he perversely insisted that Stevenson was not a romantic at all. Mr. Furnas does not scant any of the romantic highlights in the full length portrait he paints us of his very complex subject. But he is in grim earnest when stressing Stevenson's high seriousness and enduring significance as an artist. An appended chapter, "The Dialectics of a Reputation," shrewdly assesses the chances of Stevenson's escaping soon from the iron bonds currently laid on him by that most tyrannical of all despots of the mind, literary fashion. He does not think they are good, and is, consequently, bitter over the follies of today's readers.

It is all very strange. No writer of the present so curiously parallels Stevenson in so many ways as does Ernest Hemingway. It was Stevenson who wrote of himself: "... with all my romance, I am a realist and a prosaist, and a most fanatical lover of plain physical sensations plainly and

expressly rendered;" but it might well have been Hemingway. Both men are masters of an exquisitely stylized prose; both command a uniquely personal music; both are fascinated by themes of race, locality and atavism—what Stevenson once called "race and place." Fictionally speaking, both are better, perhaps, for a sprint than for the long haul. Both show a strange fondness for first-personal narrative. Both achieve a cavalier stoicism, a "grace under pressure," that is oddly attractive. Finally, Hemingway has turned, of late, to the incisive, yet good-natured, short fable that occupied a good part of Stevenson's last years.

But there is one pathetic difference. Where Hemingway, dour lover of life, has always wooed death on veldt, in bull ring, along battle front, the sick Scots lad, who never knew health and who never grew old, did not have to court death. Death followed this gay lover of life wherever he went. When Capt. Otis contracted to sail Stevenson to Samoa in the *Casco*, he took care secretly to store a shroud for his gaunt passenger. From the beginning R. L. S. was fey—fey and unafraid. Nurse Cummy had made the feverish little lad put on a shawl over his new toy sword. "Do you think it will look like

a night march?" he asked anxiously. This is why, at the end of his night march, the trumpets of *Pilgrim's Progress* all blew for the haggard chevalier when he crossed to the other side. Furnas' biography brings out magnificently this quality of essential gallantry so winsome, so uncomplaining.

CHARLES A. BRADY

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do in order to construct his theological synthesis.

Syntheses, or attempts at them, are common enough in any science, if only because the human mind cannot conveniently handle all it knows without binding it into unity. But so often the synthesis is a subjective pattern imposed upon reality from the outside that the student justly wonders if that is the way reality is, or only the way it looks to the synthesizer. One cannot long entertain that doubt about this book. The unity which the doctrine of the Mystical Body gives to the body of Catholic theology is, as Fr. Mersch, without any pleading, clearly shows, the interior unity of Catholic truth itself. Father Mersch strains at nothing. His achievement was simply that of a devout, humble and deeply penetrating mind, sitting down before the fact of the whole Christ and seeing in Him, not only the fullness of Divine life, but the plenitude of revealed truth. Christ, the substantial union of the Divine and the human, unites in Himself the truths of both orders; so that we know no truth, on the natural or supernatural plane, which does not find its perfect focus in Him.

The doctrine of the Mystical Body is not a dogmatic corollary to an apologetic on Church unity, nor even a tract in theology. For Fr. Mersch it is theology, the whole of it. There is no dogma of our Faith, from Adam through Redemption to the fullness of Christ of Judgment Day, which does not discourse of the Mystical Body and disclose its deepest meaning to the mind which sees its relationship to the whole Christ. The real meaning of this book's title, then, is Catholic theology studied as the doctrine of the Mystical Body. The two are co-terminous.

There is discovery in this book for anyone; for many even a little of the "stout Cortez" exhilaration. Not that the reasonably informed Catholic will find in it any truths which he did not already know; but he will see old truths bathed in a new light, or in a light which no author available to us in English has used for just that purpose, the purpose of illuminating all of Catholic theology. Most of us know some theology, and the Mystical Body is some of what we know. For the man who answers that description, this book contains, first an intellectual jolt, but then—and as often as he returns to it—the most substantial kind of intellectual and spiritual food. It is not easy to be moderate in praise of a work which one of the outstanding theologians of our time spent his entire life writing. It is not a moderately good book. It is a masterpiece, carefully and clearly written, profound, because the mystery it describes is

profound, but a reward to anyone who will sit down to study it seriously. And no small part of the general delight is the easy, accurate prose of Fr. Vollert, to whom we owe a sincere debt of gratitude for an excellent translation. PAUL A. CURTIN, S.J.

THIS PLEASANT LEA

By Anne Crone. Scribners. 316p. \$3

Anne Crone's first novel, *Bridie Steen*, was the poignant and lyrical story of a conflict in love which rose out of the tragic mixture of Catholicism and Protestantism in Northern Ireland. In her second novel the scene is again Northern Ireland, but the conflict in love rises out of class distinctions, the town against the farm. The result is a very old-fashioned and consequently refreshing love story extremely well-written in a quiet, Victorian way without one whit of concession to the modern idea of literary passion.

Faith Storey is the heroine, a proud young rural schoolteacher still tied to poverty and the farm through a series of family misfortunes. A laconic gentleman farmer in the neighborhood has asked for her hand and been spurned. She and Anthony Rivington, son of a successful self-made town lawyer, fall in love, but Anthony's family objects and he is gradually persuaded to marry beautiful, frail Alison Greentrees. When Alison dies, Anthony proposes to Faith, who in a moment of insight into his selfish weakness, rejects him for the gentleman farmer.

Obviously, these are materials of the old school and they are lovingly presented in a slow, even-paced style. Miss Crone is very successful with her women and her scenery, less convincing in her men. Her analyses of Faith and her mother are warm and full of insight and her appreciation of Irish country life and the changing seasons is deeply poetic. But her characterization of Anthony as a foil for Faith's long-suffering love is none too convincing. *This Pleasant Lea* generates no great excitement, emotional or otherwise, but its calm, even tenor has the appealing quality of an antidote to lusher, more spectacular versions of the eternal triangle.

ROBERT C. HEALEY

THE FRANCISCANS CAME FIRST

By Fanchon Royer. St. Anthony Guild. 193p. \$2.50

In this little book Miss Royer gives an entertaining sketch of each of nine important Franciscan missionaries of Mexico and the North American

Southwest. Most of these men are well known to specialists in the field for they were pioneers, all of them, and had their share in shaping historically the destinies of Spain's far-flung colony then called New Spain.

Here is sketched the career and labors of Pedro de Gante, one of the first three Franciscans to enter Mexico shortly after its conquest by Cortés and the country's first (and probably greatest) school teacher; here is Martin de Valencia, superior of "the twelve" who baptized their millions of Indians; here is Mexico City's first bishop, Juan de Zumarraga, during whose incumbency Our Lady of Guadalupe appeared to the Indian Juan Diego; here is Don Vasco de Quiroga, come out to the New World as judge, later consecrated bishop, greatest friend of the Indians and organizer of communities and institutions for their well-being; here is the saintly Antonio Margil de Jesus, pioneer both in Central America and Texas; and here is California's hero, Fray Junipero Serra.

The lives of each one of these men would fill a volume, but it is good to have their activities sketched and gathered together in a single work for the interest and historical enlightenment of the general public for whom the book was written. Here the Black Legend, according to which all Spaniards were monsters of cruelty, is not powdered with additional soot. It is, rather, lightened to proper historical shades, for these Franciscans, the Indians' best friends and protectors, were also Spaniards. True, Quiroga never entered the order, but he worked closely with its members.

The narrative is sprightly and entertaining, there is a show of scholarship, portions of the work rest upon historical sources, there are illustrations, a glossary of Spanish and Nahuatl terms, a bibliography and an index.

PETER M. DUNNE

SAINT AUGUSTINE: COMMENTARY ON THE LORD'S SERMON ON THE MOUNT, ETC.

Translated by D. J. Kavanagh. Fathers of the Church. 382p. \$4.50

Saint Augustine said of himself that he sought to be among those who write by progressing, and progress by writing. And, after making some progress, he might wish to revise, or retouch, his previous works. Then, too, he held that the spoken and the written word held complementary roles in the teaching office, so that it was his custom to cover a subject in sermon-form and then handle the same theme in tractates. Thus, it is possible to check the "early" Augustine with the "later"

Augustine, and interesting to compare his method in oral discourse with that used in written treatise.

Father Kavanagh, O.S.A., in editing and translating Augustine's *Commentary on the Sermon on the Mount* for The Fathers of the Church Series, provides, as terms of comparison, Augustine's own subsequent retouches in *Retractations*, as well as seventeen sermons dealing with the same theme. Father Kavanagh states: "For furnishing examples of Augustine's lofty range of thought, venturesome originality, and profound speculation, this *Commentary* does not compare with his celebrated works *On Genesis* and *On the Trinity*." By way of compensation this work is considered its author's most exact exegetical writing. The Series here maintains the high standard previously set.

GERALD ELLARD, S.J.

DIZZY: The Life and Personality of Benjamin Disraeli

By Hesketh Pearson. Harper. 310p. \$4.

Men who desire power are seldom of a warm and affectionate disposition, since the longing for fame and the longing for love, the two chief motives which govern the bulk of mankind, are competitive and usually irreconcilable. Disraeli was one of the rare exceptions in history: a man who hungered for fame and won it, yet could not exist without love.

Disraeli traveled a long journey between 1837 and 1881 and conquered many formidable obstacles: his origin, his foppishness, his debts, his novels, his ill-health, the disaster of his maiden speech in Commons, the rage of the Peelites, the jealousy of Gladstone, the antipathy of his own Tory party, his alien peculiarities, the liberalism of the age and the national distrust of genius and wit.

Everything comes, he once observed, if a man will only wait. He amplified this maxim in *Endymion*, one of his many second-rate novels: "I have brought myself by long meditation to the conviction that a human being with a settled purpose must accomplish it, and that nothing can resist a will that will stake even existence for its fulfillment." And again in the same novel: "There is nothing like will; everybody can do exactly what they like in this world, provided they really like it. Sometimes they think they do, but in general it is a mistake." Quite so. But we are inclined to inquire whether the victory was worth the inevitable sacrifice. Lord Beaconsfield answered in the affirmative, but added that power and fame came to him too late.

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His reputation as a novelist and a wit was certainly as high as his political reputation, until the success of his foreign policy eclipsed his other achievements. Mr. Pearson is of the opinion that Disraeli's most notable accomplishment was his success in transforming Queen Victoria, after the death of her husband, from a brooding and secluded figurehead into a vivacious and sociable female. This success popularized the monarchy in Great Britain and gave the English throne a prestige throughout the world which it has never lost.

This is a most enjoyable biography. Mr. Pearson brings Disraeli back to life in a very engaging fashion. All of us should benefit from such pleasant contact with a great political leader who had the charming audacity to remark that "nobody should ever look anxious except those who have no anxiety."

JOHN J. O'CONNOR

TWENTIETH-CENTURY UKRAINE

By Clarence A. Manning. Bookman Associates. 243p. \$3.50

The author of several books on Ukrainian history and literature, Prof. Clarence A. Manning of Columbia University has achieved the summit of his endeavors with this latest work. It is an invaluable contribution not only because it brings the historical development of the Ukrainian people up to date, but also because it is an indispensable guide to those political observers and students who wish to—or must—learn of the policies of Soviet Russia's modern imperialism.

The Ukrainians are a little-known but numerous people who suffered Russian oppression under Czarist despotism and who have the unenviable distinction of being the first and most fiercely oppressed victim of the Soviet regime. Prof. Manning traces in detail the modern phase of their struggle to regain their freedom and independence, and masterfully presents the significance of present-day Ukraine in world politics.

Both the student and the general reader stand to gain from the author's analysis of the Soviet Russian policy of subjugation of the Ukraine which, through the NEP period and "Ukrainization," and through the enforced collectivization and cultural strangulation, inevitably led to total enslavement. The account shatters the argument so indefatigably aired by Comrade Malik and his subservient lackeys in the United Nations that aggressive nationalism is an exclusive monopoly of the capitalist states. The barbarous policies and the refined techniques of the Russians which are evident in the record of the pseudo-sovereign Ukrai-

nian SSR are without match. The lust of aggrandizement which characterizes the present ruling clique in the Kremlin is more fierce and deadly than the primitive Russian Pan-Slavism which dominated Russian policies a few centuries ago.

The author also devotes careful attention to the literary, economic and religious developments that have taken place in the Ukraine. He dwells particularly on the still little-known phase of the Ukrainian situation during World War II, at which time an astonishingly powerful Ukrainian Insurgent Army combatted both the Nazis and the Soviets. This force is reported still active today.

The final chapter of *Twentieth-Century Ukraine* deals with the position of the Ukraine with regard to the East-West conflict. Potentially the richest country in Europe and the prize for which the Germans reached twice within a period of twenty-five years, the Ukraine is one of the material bases of strength of Soviet Russia. By virtue of her freedom-questing 42,000,000 people and her geo-political position (she commands the approaches to the Near East and Western Asia), this land possesses great if not decisive importance in our time.

Prof. Manning's book is required reading for our policy-makers, and especially for those who are formulating our psychological warfare directed at the Iron Curtain countries.

WALTER DUSHNYCK

THE WORD

"If I but touch His cloak I shall be saved" (Matthew 9:21, XXIII Sunday after Pentecost).

The health and life of our souls depends on our contact with Jesus. The two miracles in today's gospel bring out this truth. The ruler of a synagogue asked Our Lord to come down and restore the life of his little daughter by laying His hand on her head. As He went down to the ruler's house, a woman who had suffered hemorrhages for twelve years came up from behind and lightly touched the hem of His garment. Her faith that even this slight contact would be enough was rewarded with an instant cure.

St. Luke gives other details of this miracle. The crowd was pressing round about Our Lord. He turned and said: "Who touched me?" Peter was surprised at the question. He pointed

out that in that jostling crowd there were many who had touched Him. But Jesus made it clear that He was not referring to physical contact: "Someone touched Me; for I have perceived that power had gone forth from Me." In other words, the faith of that woman had touched His heart. That contact with infinite mercy and omnipotent power had restored her health of body and soul. Seeing that Jesus had read the secrets of her heart, she publicly professed her faith before the multitude. Jesus consoled her: "Take courage daughter; thy faith hath saved thee."

Then it was that someone from the house of the ruler of the synagogue told him not to trouble the Master. It was too late, for his daughter was dead. Our Lord told the man to have faith. He went into the house with Peter, James and John and sent out the unbelieving mourners. Taking the little girl by the hand, "*Talitha cumi*, little girl arise," He said, and restored her to life.

The father had asked Jesus to lay His hand on her head. He showed that He has His own way of making contact with His creature. Let Him take us by the hand in His own gentle way. Physical contact is not necessary. But we must touch Him by our faith.

MICHAEL F. MOLONEY is in the English department at Marquette University, Milwaukee. PHIL KOURY is with the C. B. DeMille Productions in Hollywood.

W. H. RUSSELL, a professor in the English, History & Government department at the U. S. Naval Academy, has spent five years working with the archives of the Marine Historical Section.

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ROBERT C. HEALEY has done radio and television free-lance writing and is the author of "Shake Hands With the Devil," produced by the Blackfriars' in New York.

REV. PETER M. DUNNE, S.J. is professor of History at the University of San Francisco.

JOHN J. O'CONNOR is in the History department at Georgetown University.

THE NATURE OF LAW

By THOMAS E. DAVITT, S.J., Ph.D.

What is the basis of a citizen's obligations to obey a just law? Does the command or prohibition of legal enactments issue from the will or from the intellect? What is a penal law, and in what respect does it bind under pain of sin?

These questions, which have been mooted among philosophers and theologians for many centuries, are discussed and critically examined in this work by Father Davitt. The author first presents the views of six eminent authorities who favor the opinion that the will is superior to the intellect, beginning with Henry of Ghent and ending with Suarez. Then in six chapters he presents the contentions of those on the side of the intellect as being superior. This group opens with Albert the Great and closes with Bellarmine. These divergent opinions about the role of the will and intellect in the theory of law lead to far-reaching and opposite conclusions.

In each instance the author is at pains to set forth the conclusions with regard to penal law, to what extent it obliges in conscience. As with many other basic concepts, the one that concerns the nature of law has manifold practical consequences.

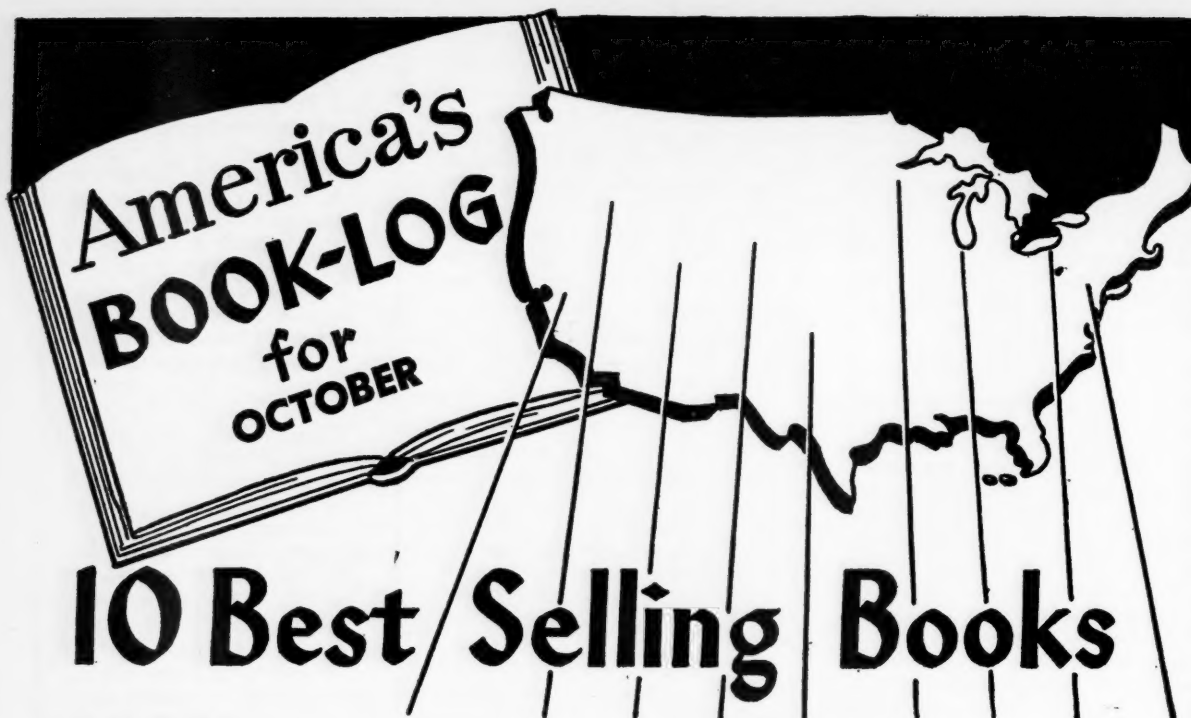
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report. This point system, plus the geographical spread of the stores, gives a good view of Catholic reading habits. Appreciation for the service can best be shown by patronizing the stores.

We ought to make frequent use of the means that He has instituted to touch us with His divine power. He knows the composition of our souls and bodies, for He made us. As creatures of sense we are impressed with the external, visible sign of His internal operations within our souls. So He gave us the sacraments that He might touch us with His grace.

When we contact Him in the great Sacrament of Love, power goes out from Him into our souls. He gives us the appearances of food and drink to see and touch and taste. But the sacramental veils that hide His real presence are penetrated by the vision of faith. Then it is that we really touch Him and hear those consoling words: "Take courage, thy faith hath saved thee." JOHN J. SCANLON, S.J.

THEATRE

ST. JOAN. The Theatre Guild, with a revival of Bernard Shaw's portrait of a saint, has brought the first dramatic dignity and grandeur to the new season in New York. Originally presented in 1923, also by The Guild, the play has retained its vitality through the intervening years and the reasons are not obscure. It mirrors the conflict of forces that are not peculiar to any age or limited by time, but which will be as pertinent a century or ten from now as they are today and were when the Maid of Orleans was a simple peasant girl.

Although the title character is a magnetic and inspiring heroine, there is no villain in the play. Joan's antagonist is the Bishop of Beauvais, a well-intentioned man who sets in motion the forces that destroy her, but there is no trace of malice in his motivation. While he sets in motion the forces of a monstrous injustice, he neither intends it to be nor knows that it is such. He honestly believes that Joan is a heretic who is a menace to the security and tranquility of the Church, and is determined that if she will not recant her heresy she must be excommunicated.

If Shaw had been the iconoclast he was often reputed to be, he could have made the tragedy of Joan an anti-Catholic or anti-Christian satire. Instead, he wrote what a man of Bishop Oxnham's mentality might easily mistake for an essay in Catholic apologetics. It's not that, of course, but a compassionate drama in which opponents equally zealous in faith engage in lethal struggle, from which

the heroine emerges triumphant through martyrdom, without defeat or shame for her antagonist. The play has wisdom and beauty and humor, and an aura of reverence that seems to transform the stage into a temple.

Uta Hagen is starred in the title role that fits her as a rather loose garment. While adequate as the peasant girl and the warrior maid, she loses stature in the inquisition scene. In that scene one feels that the character sustains the actress rather than that the actress interprets the role.

Alexander Scourby lends dignity and sagacity to the role of Bishop Cauchon while Frederick Worlock is competent as the Archbishop of Rheims. As the Dauphin, John Buckmaster is properly irresolute and fidgety. Frederick Rolf is a persuasive inquisitor, though not to be compared with Joseph McCauley who created the role. Dion Allen offers a flexible performance as a clerical chauvinist.

I do not recall who played the Earl of Warwick in the original production, but I remember the performance although I have forgotten the man. It was an excellent portrayal of a genteel cad. Andrew Cruikshank's handling of the role, while capable enough, is less satisfying. His rendering of the role, probably the result of Margaret Webster's direction, makes the cynical Earl a churl as well.

The Guild always assembles a notable cast for its productions and this revival is no exception. Among numerous able supporting and minor performances, that of Robert Pastene, as the hard-bitten French General, is outstanding.

Scenery and costumes, both appropriate, were designed by Richard Harrison Senie and Elinor Robbins. The theatre is the Cort.

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William F. Buckley, Jr.

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Introduction by John Chamberlain

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It is the hero's unenviable job to get the plant back on a paying basis while at the same time trying to honor the terms of the union contract and to cause as little hardship as possible to his friends and neighbors. The picture picks its way through the various issues at stake with sufficient objectivity so that it has been endorsed by several labor leaders while at the same time large corporations have been distributing blocks of tickets among their employees. It also generates enough feeling for reality to make the problems of its people battling for a livelihood properly absorbing and fundamental. In the last analysis, however, it begs its question by writing off its major conflict as the responsibility of a villainously anti-union production boss and a hot-headed union malcontent and by using a *deus ex machina* to arrive at a happy ending.

(Columbia)

TEXAS CARNIVAL cast Red Skelton as a carnival spieler and Esther Williams as his partner—the girl the customers try to unseat into a tank of water at three balls for a quarter. The pair are temporarily rescued from this unlucrative trade when they are mistaken for an eccentric millionaire and his sister and ensconced in a high-class resort hotel.

From the old mistaken-identity gag the picture proceeds to a variety of other gags—about the millionaire drunk, the innocent involved unwittingly in a high-stakes poker game, the overwhelming admiration of Texans for their home state—and winds up with a chuck-wagon race in the best tradition of Mack Sennett. Despite its luxurious setting and elaborate Technicolor production, the film puts a lot of unpretentious freshness and bounce into its comedy routines and consequently is more likeable and diverting for *adults* than its recent counterparts. Howard Keel and Ann Miller are the stars' romantic *vis-a-vis* and Keenan Wynn is a very comic drunk. (MGM)

THE MOB is a cops-and-robbers melodrama in which detective Broderick Crawford poses as a stevedore and petty racketeer to collect evidence against water-front mobsters. For *adults* the picture is as tough and unconvincing as the usual run which means that it is quite brutal and far from plausible. It does have some new and fascinating crime detection methods, a very disarming plot twist—Crawford and a suspiciously bright and inquisitive stevedore (Richard Kiley) become mutually distrustful and after elaborate sub-rosa investigation discover that they are both

undercover agents of the law—and some unusually pungent and entertaining dialog. (Columbia)

A MILLIONAIRE FOR CHRISTY is a labored and sorry attempt at screwball romantic farce. It starts as a law clerk (Eleanor Parker) is sent to tell an about-to-be-married radio performer (Fred Mac Murray) that he has inherited \$2,000,000. This encounter is so fouled up that the man concludes that the girl is a lunatic and everyone else concludes that the two have been carrying on improperly. From there on the film proceeds on a desperately contrived course through double meaning lines and medical, financial, topographic and amorous complications until the hero and heroine, who have hated each other all along, decide to get married. It is not only unfunny but also contains, among other unfortunate implications, some deplorable professional conduct on the part of a supposedly reputable doctor (Richard Carlson).

(20th Century-Fox)

MOIRA WALSH

PARADE

DURING THE WEEK, THE social weather was of the nasty type. . . . Imitating masses of humid air, events spread civic discomfort through the milieu. . . . Complaining voices were raised. . . . In Providence, R. I., when a postal worker with long years of service behind him was asked to retire at the mandatory age of seventy, he protested: "I understood this was a steady job." . . . Business relationships were unsatisfactory. . . . In Albuquerque, N. Mex., a store sold a check protector machine, received in payment a bogus check for \$47.50. . . . Evictions tore pals apart. . . . In Pasadena, Calif., a woman who shared an apartment with her pet duck, Quack-Quack, was told by authorities that Quack-Quack must vacate the premises. . . . Calls to the colors continued. . . . In Schenectady, N. Y., a fifteen-months-old boy received from a draft board his Selective Service identification number, together with instructions to copy it in ink on another draft form. The mother stated that the boy cannot as yet be trusted with ink. . . . The week's social breezes were not of the bracing, invigorating type. Other breeze types predominated. . . . Crocodile tears assumed new disguises. . . . In a Fort Wayne, Ind., funeral parlor a mourner walked up to the coffin, and shook hands

with the corpse. It was later discovered that a \$150 ring was missing from a finger of the deceased.

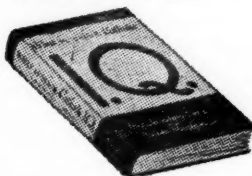
Attitudes towards international strife were made clear. . . . In Dallas, a youth, arrested for failing to report to his draft board for induction, explained his position: "Too many people are getting killed in the Army. I don't like violence." . . . Familial relationships appeared to be in a topsyturvy state. . . . In Joplin, Mo., a nephew was already fourteen hours old when his aunt was born. . . . Misinformation crackled over wires. . . . In Berkeley, Calif., an Army private, on furlough, reached his mother's home just in time to receive a telegram informing him he was missing in Korea. He exclaimed: "That's funny. I've never even been in Korea." . . . Damage suits were thrown out. . . . In Cleveland, O., a barber, characterized as a butcher by a customer he had just shaved, sued for damages on the grounds of slander. He lost his case. The judge declared it took con-

summation skill to be a butcher, and refused to let a jury rule on the case. It was later revealed that the judge had once been a butcher.

Mark Twain once remarked that everybody complains about the weather but nobody ever does anything about it. . . . He was, of course, joshing, his reference being to meteorological weather. . . . Even today with rain-makers, man can do very little with this type of weather. . . . The case is quite different with social weather. . . . Since social weather is the composite of human behavior patterns, man has but to produce the better type of behavior pattern to obtain the better type of social weather. . . . And there is no obscurity about what is the better type of behavior pattern. . . . Christ, Who is God, has, so to speak, modeled the correct patterns. . . . If modern men and women will but imitate the modeling of Christ, the improvement in world conditions will be well-nigh incredible.

JOHN A. TOOMEY

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CORRESPONDENCE

The wisdom of buying bonds

EDITOR: Your Comment, "Why buy defense bonds?" (9/22), was, to my mind, based on sound judgment.

Bond buying in these precarious days would help no end in siphoning off money—which would ordinarily be used to bid for goods which have become scarce as a result of defense needs. If people bid for these goods, the increased demand for a decreased supply will force prices up.

If people buy bonds, however, the decrease in buying, if it brings the demand to the point where it is less than the supply, will eventually lower prices.

PETER J. CHRISTIANS
Newton, Mass.

EDITOR: In your Sept. 22 issue you urge that we should not listen to the "wise" people who deprecate buying defense bonds on the grounds that the dollar is decreasing in value.

It has been proved that a person who lent the Government \$38.50 in 1941 could buy more with that money than he can with the \$50 received this year upon cashing the bond at maturity.

It seems to me that the term "wise" people should have been used literally and not with the sarcastic overtones it has in your Comment.

JAMES P. O'DONNELL
Newton, Mass.

(There is no certainty that the dollar will be worth less in 1961 than it is worth now, or that over the next ten years stocks will be higher than they are today. We can be reasonably sure, however, that when Uncle Sam's bonds fall due he will pay off at the face value. We can be certain, too, that by putting part of our savings into defense bonds we are helping to fight inflation and protect the value of the dollar. "Wise" people who spurn bonds because of the 1940-50 experience are contributing, at least negatively, to the very inflation they fear. Ed.)

Christian world outlook

EDITOR: I wish to voice my grateful thanks for the fine editorial "Social action in the missions" (9/29).

Last fall I attended a week's session for the study of a world program on rural life held by Monsignor Ligutti at the Jesuit house at Blue Ridge Summit, Pennsylvania. At the sessions were several excellent sociologists, including professors from Fordham and St. Louis University. A passage in

your editorial brings to mind a subject of our conversations.

The passage reads: "Quadragesimo Anno and Rerum Novarum apply to the whole human race, for all men who need justice and charity. We hope that American Catholics will become social-minded on a global scale." A number of us decided at Blue Ridge Summit that while this is a conclusion at which we all arrive in our rare thoughtful moments, little has been done to apply it in practice.

It would appear that up to now no Catholic textbook of sociology has been written to set forth man's duties toward the whole human race. Most textbooks describe sociology as applied to community, national and international society, but the authors are quite ready to admit that they aim only to meet problems in the United States, or at most in the Western world. World events now make it impossible thus to stop our social thinking at Suez or Hawaii.

True, works like *Introductory Sociology* by Rev. Raymond W. Murray of Notre Dame contain in germ the basic ideas that can be applied to all men. But the ideas are not applied in such fashion that the young Catholic goes into life with the conscious conviction that a single moral standard, and not multiple standards, must govern individuals and nations in their relations with the peoples of Asia and Africa as well as New York and Chicago.

(REV.) JOHN J. CONSIDINE, M.M.
Maryknoll, N. Y.

Writing and reading

EDITOR: There are two features in the Sept. 29 AMERICA which I wish to congratulate and thank you for. One is the Feature "X" giving advice on letters to the Editor—itself as clear and distinct and helpful as the earlier "Chat About Contributors" (5/27/50).

The importance of the role of such letters in American as well as British journalism is wisely stressed. And the fact that such straightforward letter-writing as Fr. Hartnett outlines is an honest apostolate is itself encouraging.

The other article that is helpful (in a different way) is Fr. Gardiner's appraisal—trenchant as it is in its extraordinary analysis of what is wrong from a purely literary standpoint—of the two recently much-touted books by Thomas Mann and Sholem Asch.

M. WHITCOMB HESS
Athens, Ohio